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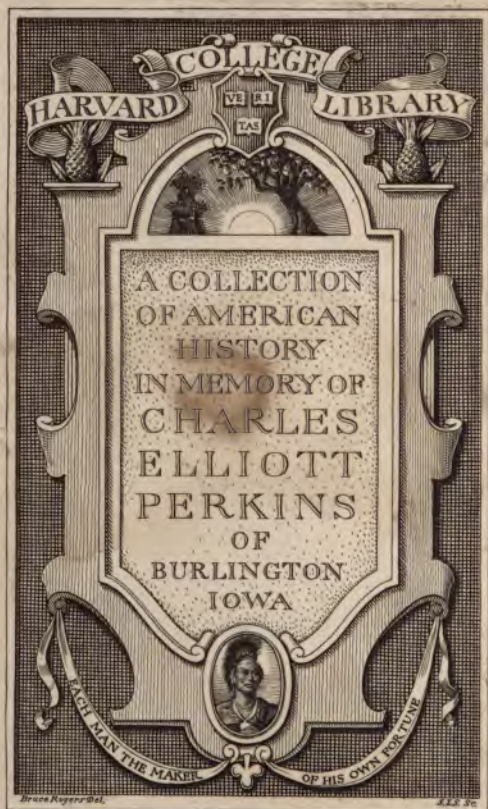
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ISMS, FADS & FAKES

By J. N. FIELD



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Chap 1

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ISMS, FADS & FAKES



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A SERIES OF SUNDAY NIGHT DISCOURSES

By

JASPER NEWTON FIELD

“Prove all things ; hold fast that
which is good.” — *Paul*.

“Prove the spirits, whether they
are of God.” — *John*.

THE HOLLENBECK PRESS
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PUBLISHED IN MARCH, 1904

FOREWORD

These discourses were prepared and delivered to my own congregation, with no thought of publication. It is not because I feel that I have any superior wisdom on these subjects to offer the world, but out of deference to the urgent requests of many friends, that I have consented to their appearance in permanent form.

In a spirit of kindness and with a willingness to accept all that is good in any ism, these subjects have been considered. It is my sincere desire that they may be received in the same spirit, and that they may contribute to the cause of truth.

J. N. FIELD.

*First Baptist Church,
Fort Wayne, Indiana.*

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MORMONISM,

OR, THE SO-CALLED LATTER-DAY SAINTS.

For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. *2 Cor. 11:13-14, R. V.*

For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning and never able to come to the knowledge of the truth. *2 Tim. 3:6-7, R. V.*

THE age of intolerance has passed. Ours is a land of unrestricted religious liberty. We have come to believe that it is each man's inalienable right to follow the dictates of his conscience. But, conscience or no conscience, a man can not stand on a hole in the ground, nor should he be permitted to stand on a foundation that is morally rotten. When it comes to this, that a society springs up in this land of liberty whose teaching and practice are a violation of the laws of God and of the laws of society, and whose spirit is antagonistic to the government, it is time to draw the line, even though that society calls itself a church of Christ, which is evidently a misnomer. It seems that these texts, written by divine inspiration, were intended for the self-

styled apostles of the so-called Mormon Church. The Bible is a book of far-reaching wisdom. It rightly divides the word of truth. It gives to every man his portion.

Concerning the origin and history of this society, which goes under the name of a church, let us briefly refresh our memories.

Origin of Mormonism.—In the little town of Manchester, N. Y., in 1830, Mormonism was brought to the light of day. It had its origin in the not too fertile brain of one Joseph Smith, whose parents were shiftless and suspected by their neighbors of dishonest deeds. Joseph's mother was a fortune teller, who doubtless taught her son the tricks of the trade. It is claimed that early in life this Joseph dreamed wonderful dreams and saw visions, and that heavenly messengers visited him, among whom were Peter, James and John. These apostles of our Lord, who had been received up into heaven and crowned, it is claimed, came down to earth again and selected this said Joseph to be a prophet of God, to be the founder of the Mormon Church, to appoint its officers and to administer its ordinances. It would seem that Peter, James and John might have made a wiser selection, had they looked the community over. Furthermore, it is claimed that said Joseph was directed by one Moroni to dig in a certain hill, where he would certainly find some metal plates on which were en-

graved some curious characters which he was to translate, and from which he was to make a new Bible.

In 1831, said Joseph Smith, with his thirty followers, came to Kirtland, Ohio, where he intended to make his headquarters. But the good people of that little Ohio town did not take kindly to Joseph and his flock. Consequently they were compelled to move on, and on they moved to Jackson County, Missouri. Here the good people liked him no better than the people in Ohio. In 1838 he settled in Illinois, building up the town of Nauvoo, where he intended permanently to establish himself. But here he became so offensive and so immoral that he was arrested and put into the Carthage jail. So enraged was public sentiment that the jail was attacked, and in the *melee* that ensued both Joseph and his brother Hyrum were shot and killed. They have always been considered by their followers as martyrs to the faith.

Brigham Young's Advent.—While in Kirtland, Ohio, this new society was joined by Brigham Young, who, by force of character, became the leader of Mormonism. Brigham Young was a very different sort of man from Joseph Smith. By him the crude system of Smith was rearranged, improved and greatly strengthened. To make a long story short, in 1847 this new leader led his followers to Salt Lake City, "the chamber

of the hills," where Mormonism became permanently located. Mr. Young was a strong character, a man of commanding appearance, a man of unusual organizing and executive ability. It was Young who created in the Mormon Church an ecclesiastical despotism. It was Young who created in this church a system of tithes and revenue and co-operative industries by means of which he got control of large sums of money. It was under the management of this man that large areas of barren land were irrigated and made immensely productive. Consequently, the industrial prosperity that sprang up under the hand of Brigham became a drawing card to win converts to this false system of religion. Brigham Young, it is said, had nineteen wives, and children too numerous to count, lived like an Oriental prince and died a multimillionaire.

Mormonism on the Inside.—But what shall we say of Mormonism as a religious system? What do the Mormons believe, teach and practice? Careful investigation will reveal to any one the fact that this ism looks very different on the inside from what it does on the outside. The words of the Master, addressed to a certain class in His day, are certainly appropriate to the Mormons: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Were you to listen to the preaching

of the Mormon elders who go around through the country with their pious looks and godly pretensions, preaching the doctrine of repentance, faith and obedience, you could hardly distinguish them from other preachers of the Gospel. But when we get down into the very heart of Mormonism and view it in its true light, we find that it takes rank with the darkest and vilest paganism known to history. In some features it is worse than Mohammedanism. In other features it outranks the polytheism of the Greeks and the Romans, for, as one has said, "The polytheism of the Greeks and Romans was the apotheosis of heroes. It deified humanity. But the polytheism of Mormonism humanizes and brutalizes the Deity. It is a monstrous compound of paganism, Mohammedanism, Judaism and Christianity. They have taken some of the crudest elements of polytheism and paganism and the vilest elements of Mohammedanism, and have incorporated with these just enough of Judaism and Christianity to give the resulting product somewhat the appearance of the biblical system."

Sensual Idea of God.—Now, if you can get hold of a society's conception of the object of its worship, you have that which gives form and color to the whole system. What is the Mormon conception of God? In their "Journal of Discourses" we find it: "God Himself was once as we are now, and is an exalted man, and sits en-

throned in the heavens." Their idea of God, the Father, involves the sensual idea of actual paternity. They claim that God, in human form, consorting with Eve, became the father of the human race, and, consorting with the Virgin Mary, became the father of Jesus Christ. They teach that Jesus Christ had several wives, and that His seed, spoken of in the fifty-third of Isaiah, is to be strictly natural sons and daughters and not spiritual children. Mormonism teaches that there are many gods. In the "Key of Theology," page 41, they say: "Gods, angels and men are all of one species, one race, one great family. By consent and authority of the head, any one of these gods may create, organize, people, govern, control, exalt, glorify and enjoy worlds on worlds, and the inhabitants thereof." In one of Joseph Smith's sermons he says: "You have got to learn how to be gods yourselves, the same as all the gods have done before you." By the practice of polygamy and obedience to the priesthood of the Mormon Church men may become gods, and the more wives a man has the greater god he will be, and the greater will be his glory in the world beyond.

Heaven a Turkish Harem.—The Mormon conception of heaven is a place of physical, sensuous enjoyment. The saints in heaven, they claim, will have bodies of flesh, needing food and raiment, houses and lands, just as they do here. All

social relations shall be the same there as here, and the government of heaven shall be the same as that of the present Mormon state. In short, the Mormon heaven is a Turkish harem, and its only reward is boundless license in sensuality. You say, Is it possible that these are the conceptions of God and Christ and heaven—so grossly materialistic and sensualistic—held by the Mormons? This, among other things, is what they teach. Has Satan ever devised anything more infamous and debasing than this? Even men and women in our cities given to licentiousness have been taught to think, and doubtless do think, of God and Christ as pure and holy, and of heaven as being a place of absolute cleanliness. But here is a society in our land which makes lust the basis of their religious and ethical system, ascribing it to their deities, and hence justifying it in themselves. And these people call themselves Latter-Day Saints. If these are saints, then deliver me from saintliness. This society, calling itself a church, has done the cause of Christ a hundred times more harm than all the atheism and skepticism of all time could possibly do. And this society, with an existence of only seventy-three years, has a membership of over three hundred and ten thousand, and controls about one-fifth of all the area west of the Mississippi River. It has its missionaries in every State of the Union, our own included. Its most fruitful fields are said

to be New England, the Southern States and the extreme West.

Polygamy Still Practiced.—That polygamy is yet practiced by the Mormons, notwithstanding the officials of the church solemnly promised the government that they would give it up at the time Utah was admitted to statehood, abundant evidence might be produced did time permit. Apostle H. J. Grant a short time ago said: "I am a law breaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I propose to marry until I get wives who will bring me sons." While his case was pending before Congress, Roberts said: "Even were the church that sanctioned these marriages and performed the ceremonies to turn its back upon us and say that the marriage is not valid now, and that I must give these good and loyal women up, I'll be damned if I would." Well, he may be, anyway. The present president of the Mormon Church, it is claimed, has at least five wives and forty-two children.

A Political Power.—But let us pass to consider what is even more serious, if possible, than the things already considered, namely, the attitude of Mormonism toward the government. Mormonism is more of a political than religious power. Dr. Josiah Strong has fittingly said: "The people of the United States are more sensible of the disgrace of Mormonism than of its dan-

ger. Mormonism is not simply a church, but a state; an *imperium in imperio*, ruled by a man who is prophet, priest, king and pope, all in one." The Mormon Church always has been, and is yet, hostile to the government of the United States. They bid defiance to laws that conflict with the laws of their organization. They deny that the government has authority to legislate against polygamy. They insult the American flag. In one of their processions on a stated occasion the flag was dragged in the dust and a large banner was carried by little girls, on which were inscribed the words, "We Will Uphold Polygamy." From the beginning until now they have defied the laws of the land in so far as they have felt it was safe to do so. In volume five, "Journal of Discourses," Brigham Young said concerning the United States officers sent to Utah by the President to govern the Territory: "They say that this is legal. I say that such a statement is false as hell and as rotten as a pumpkin that has been frozen seven times and then melted in a harvest sun. You might as well tell me that you can make hell into a powder house as to tell me that you could get an army in here and have peace." In another discourse he said: "Before we left Nauvoo, no less than two United States Senators came to receive a pledge from us that we would leave the United States, and then while we were doing our best to leave their borders, the poor, low, de-

graded curses sent a requisition for five hundred of our men to go and fight their battles. That was President Polk, and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be if they do not repent." Many more quotations of like character might be made.

Hostility to Government.—Now, whether such statements as these so hostile to the government instigated the Mountain Meadows massacre, or whether that terrible butchery was done by a direct command of Brigham Young, we shall probably never know; but it is a fact in history that at about that time one hundred and twenty men, women and children, on their way to California, were murdered under the command of John D. Lee, a Mormon in high standing. He was arrested and tried in the United States court, found guilty and executed. In 1877 we find this same spirit of hostility to the government existing in the Mormon Church. At the dedication of the St. George Temple, Wilford Woodruff, then president of the church, prayed in the most vindictive language for the overthrow of the government. Among other expressions in that prayer, which is on record as a memorable piece of Mormon literature, is this: "Grant, O Lord, that we may live to see this nation, if it will not repent, broken in pieces like a potter's vessel and swept from off the face of the earth;" and by re-

penting he evidently meant that it should take its hands off the Mormon Church.

Attitude of Reed Smoot.—But, you say, give us something more recent. What is the attitude of the church to-day? It is just what it always has been. Let me quote from a pamphlet just out, published by the Utah Americans, the title of which is, "The Inside of Mormonism." In this pamphlet I find such statements as these: "The Mormon Church is an oath-bound, disloyal and despotic organization. It is in essence a government separate and distinct from the United States and not subordinate to it nor consistent with it. It has its own legislative, executive and judicial system complete." Another statement is this: "The rule or government of this people is administered by co-ordinate quorums of oath-bound officials, who are absolute in their authority, having no constitution to limit or define their power. The first quorum consists of the prophet, seer and revelator, and his two counselors. The second quorum, which is co-ordinate with the first, consists of the twelve apostles, who are also prophets, seers and revelators. To this second quorum belongs Senator-elect Reed Smoot." I have quoted at length from this recent pamphlet because it is regarded as a very strong and reliable authority.

Now, I maintain that such an institution is a menace to the government. The danger arising

from this source, of course, may be remote. But the authority of this institution is already supreme in Utah, holds the balance of power in Idaho, Nevada and Arizona, and controls, it is claimed, eight votes in the Senate. In view of the teachings, practice and character of this institution, an institution that violates the laws of God and of society as a pretended religious duty, an institution which recognizes no authority on earth, temporal or spiritual, superior to itself, an institution to which its members owe supreme allegiance, who are permitted to obey the laws of the land and support the constitution only when they do not conflict with its own will, an institution which has dragged the holy names of God and Christ into the realms of sensuality and lust—I ask you, is Mr. Reed Smoot, who hails from this darkest spot in our country, a proper man to have a seat in the United States Senate?

Mr. Smoot himself may be a clean man. But he represents an unclean and hostile society. He is, unfortunately, in bad company.

Our Present Duty.—A few years ago the good people of our land, law-abiding citizens, lovers of liberty and purity, rose in their might and majesty and shut the doors of Congress against Brigham H. Roberts and sent him back to the place whence he came. Smoot in the Senate would be a more dangerous man than Roberts would have been in Congress. May we not hope that such a

wave of public opinion will sweep down upon Washington from east and west, north and south, as will carry Mr. Smoot so far from the Senate that he will never see it again, so long as he remains a Mormon?

Already thousands of petitions have been sent to Washington concerning the wishes of our virtue-loving and patriotic people, and thousands more are to be sent. In the name of all that is sacred and pure, in the interests of home, church and native land, in co-operation with the best people in this great Republic, who are intensely interested in the question now pending at Washington, I call upon every voter here to-night to sign the petition for the unseating of Senator-elect Reed Smoot; not because of any antipathy against the man, but because of the institution from which he hails; an institution not only morally offensive (causing us even to blush before the nations), but hostile to the government.

SPIRITUALISM, OR, THE ART OF MAGIC.

When thou art come unto the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be bound among you any one that maketh his son or his daughter to pass through the fire or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out before thee. *Deuteronomy* 18:9-12.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: Should not a people seek unto their God? For the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them. *Isaiah* 8:19-20.

And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. *Luke* 16:31.

THERE always has been and probably will be to the end of time a world of the marvelous bordering on the land of spirits. Almost from the dawn of history to the present time there have been some morbidly inquisitive souls who have

ventured to touch the boundaries between the world of matter and the world of spirit, in the anxious hope that they might hear the footfalls of departed spirits and learn from them what is to be the future of the life that now is, and what constitutes the wonders of the hereafter.

Reality of the Invisible.—That there is a world of spirits as well as of mortals, I trust we all believe. Most heartily do I agree with those who call themselves Spiritualists in the doctrine of the existence of spirit as distinct from matter. The Bible abounds in the doctrine of the reality of the spiritual and invisible. It also abounds in the doctrine that the spiritual and invisible can be seen only through the eye of the soul. Paul says: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen (that is, with the natural eye) are temporal. But the things which are not seen (with the natural eye) are eternal." Do you call to mind the experience of Elisha the prophet and the young man who was with him, when they were surrounded by the Syrian army? "And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots. And his servant said unto him: Alas, my master, how shall we do? And he answered, fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord,

I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha." It was a spiritual host sent of God for the protection of His own. There is no doubt in my mind that good spirits and bad spirits come rushing into this mundane sphere, though unseen by the natural eye, influencing us in one way or another. The apostle, in his letter to the Ephesians, says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Yes, the air is tremulous with the march of spiritual battalions. We believe in the existence and in the ministrations of spirits. It is really amusing to read the literature of the Spiritualists—books, pamphlets, magazines and papers—to see how they labor under the impression that they are the only ones who believe in spirits and spiritual influences. This has been the belief and teaching of the churches of Christ from the beginning until now.

The Possibility of Communion with the World of Spirits.—There is another thing in connection with spiritualism that we believe, namely, the possibility of communion with the world of spirits and of the return of the departed. But the return of the departed is always under conditions deter-

mined by the Almighty God Himself. We know that Moses and Elias did come back and appeared with Christ on the Mount of Transfiguration and talked with Him concerning the great events of the cross. When Christ rose from the dead, many of the saints came with Him, and were seen, not at dark seances, but in Jerusalem. Lazarus came back in response to the call of Him in whose hands was placed all power, both in heaven and on earth. The young man was commanded to return and reinhabit the body on the bier, and he returned, not to disappear behind the curtain, but to remain with and comfort a sorrowing widow's heart. In every instance in which Christ called back the dead, it was not to gratify morbid curiosity, but to serve some specific and important end. Other Bible instances might be cited. But these are sufficient to show that there are certain phenomena associated with spiritualism in which we all believe; and phenomena, too, which belong not to spiritualism, but to Christianity.

But when the Spiritualists declare their belief that disembodied spirits can and do communicate with the living, especially through the agency of a person particularly susceptible to spiritualistic influences, called a medium; and when they claim that spiritualism is not necessarily inconsistent with the maintenance of a faith otherwise Christian, and that spiritual communications are providential interventions for the purpose of inculcat-

ing the doctrine of immortality and counteracting the materialistic tendencies of the times, then we must part company with them. And when it comes to the movements of various objects, such as tables, chests and chairs, and rappings, scratchings and drummings and the transportation of possessed persons, then we are constrained to call it, as the Bible does, "an abomination unto the Lord."

Spiritualism Is Not New, Nor Has It Given Any New Truth to the World.—Spiritualism has never given to the world one new truth of religion, one new truth about God and Christ and immortality. It has never given to the world one new thought about art or history or science; it has never led one sinner to the Savior, has never sent one missionary to heathen lands to tell the story of Jesus' love. The astronomers, not the Spiritualists, have called our attention to the new stars. The Raphaels, not the Spiritualists, have opened up to us the treasures of art. The Son of God and the one Great Spirit, the Holy Spirit, not the Spiritualists, have opened to us the gate of heaven and brought life and immortality to light.

Spiritualists are always talking about spiritualism being new, having been born in Hydesville, N. Y., in 1847, in the home of the Fox sisters. The fact is, it is older than the oldest mummy in Egypt. The Brahmins held seances, made tables

dance and heard rappings thousands of years ago. Homer (1000 B. C.) tells of the spiritualistic practices of the Greeks. Three thousand years ago, Saul, the rejected King of Israel, in the utter desperateness of despair, consulted the witch of Endor; he was just in the right state of mind to be deluded, and was, and went to destruction. He did not see Samuel, but the medium made him believe that she did. All the early Christian writers, Cyprian, Tertullian, Justin Martyr, tell us of the art of magic and the tricks of necromancers in their time. Even John, in the book of Revelation, describes and denounces the Nicolaitans and Gnostics, Spiritualists of the first century. Spiritualism new? As one has said, "Call it by whatever name you please, belomancy, necromancy, chiromancy, pyromancy, acromancy, it is as old as Satan himself."

Fraud and Humbug.—Spiritualism is a deception and a delusion. It is a cheat and giant fraud. I believe there are some good people among the Spiritualists. I believe some are honest in their convictions. But I do not believe any spiritualistic medium or any other kind of a medium ever has or ever will call back from eternity a disembodied spirit, save Christ, the one mediator between God and man. If the mediums do call up the dead, as they claim to do in their dark seances, why don't they go farther and bring them out into the light of day and let us see them, as

our Lord did with those whom He called back from the spirit world. When the Spiritualists do that, I shall believe that they can and do get reports from the dead. I shall also gladly welcome to this pulpit any one of the saints whom they may call back, and see what message he may have for us.

The fact is, this thing has been tested and exposed so often that discredit is placed on the whole system. That Spiritualists can and do accomplish wonders we do not deny. But that these wonders can be explained only by recourse to the supernatural we do not admit. Trickery, ventriloquism, jugglery, magnetism, mesmerism, will power and sleight-of-hand explain nine-tenths of the cult's so-called manifestations. Thoughtful men, even in ancient days, did not hesitate to ascribe these marvelous things to trickery, fraud or natural causes, the secret of which was confined to a few initiated persons. Juvenal satirized all superhuman communication, and argued that belief in their reality was really due to ignorance of the nervous principle, which enabled the practical fortune-teller to gain a knowledge of thought in the minds of those who consulted him. Horace ridiculed those who gave heed to spiritual manifestations, and characterized them as diseased and fanatical. Virgil called them the degraded in intellect, and Pliny attributed the marvels accomplished to physical causes. And down

through the centuries thoughtful and scientific men, having investigated the phenomena of spiritualism, have pronounced it a deception and a delusion.

Sets of Fakers.—Do you call to mind that reported strange materialization that took place in Philadelphia a few years ago? Hands, it is said, which shone like phosphorus, appeared, and did not seem to be attached to anybody; and the alleged spirit who came most frequently from the cabinet was clothed in shining raiment that reminded Mr. Owen of the Savior's transfiguration. Before all eyes this phantom faded away or was seen to float in the air. During many sittings, it is reported, Mr. Owen and a Dr. Childs applied every test to determine the real character of the phenomenon. Yet this most remarkable Katie King affair turned out to be a fraud. The deception was admitted, and when the means were produced by which it was effected, they were found to be very simple.

Spiritualists tell us if we would only go to seances and carefully investigate the subject, we would surely be convinced. I have tried to make an honest investigation; have read more of their books, magazines, pamphlets and papers than I could carry in my arms; I have gone farther than this, as I shall show later on, and I confess I am farther from accepting their claims than when I began to make a careful study of the matter. I

have talked with more than a score of intelligent, honest, fair-minded people who have made spiritualism a study, and they pronounce it a humbug. Two of the most prominent men in Fort Wayne will vouch for this, that they have gone to trumpet seances and called for living persons, the medium, of course, under the impression that the persons called for were in eternity, and they have gotten answers and talked with them through the trumpet. One of these men told me he talked with a friend through the trumpet for twenty minutes, that person then living, and living yet, and the medium was then, and is yet, under the impression that he was made to believe he was actually talking with a departed friend. That looks very much like a give-away. Dr. D. B. Purinton, formerly president of Denison University, told me a few years ago that his brother was at a seance at Lily Dale, the headquarters of spiritualism in the State of New York. At that seance the departed son of a widow was called up, the curtain drawn back a little, and there he stood in plain view. The people were wild with excitement. The mother of the resurrected son started toward him, but fainted and fell to the floor before she touched his hand. There happened to be present a professor, Levette, a daring fellow, who started for the materialized spirit and reached out his hand to shake hands, when the spirit warned him that it would be dangerous for

him to come nearer; but on he went, the spirit withdrew and the curtain dropped. There are other thoroughly reliable instances of brave persons who are no more afraid of spirits disembodied than embodied, who have succeeded in catching them and have found them to be quite material, consisting of flesh and bones, like beings of this mundane sphere. Spiritualists claim to have called up Henry Ward Beecher. They asked him if he had any regret for his conduct during this life. "I have only one," was the reply; "I regret that I opposed my sister when she wanted to join the Spiritualists." They claim to have called up Shakespeare, Webster and Bacon, all of whom seem to have lost their reasoning powers since they departed this life and indulged in silly conversation, totally unlike their former selves. Think of what these great men and others like them were while on earth; but now they are upsetting chairs, making tables dance, pounding doors, muttering bad English behind curtains to fill the pockets of frauds. Imps, witches, ghosts, clairvoyants, mediums, are humbugs. I know they do not like this name, but none fits them better. A Methodist minister in an eastern State, an acquaintance of mine, dressed in woman's clothes and went to a seance. The medium called up his mother, who told him he would marry wealthy and be the mother of nine children. His mother is yet living in our own State

of Indiana, hale and happy at the age of seventy-five.

Personal Investigations.—Some of you know I was in Buffalo during the past week. After having attended to the matters that made it necessary for me to go there, I had a little spare time, and consequently decided to have a bit of personal experience with spiritualistic performances.

First, I went to a scientific astrologer and mind reader, who is also a medium. He told me that one of my distinguishing characteristics was independence. He said that I loved the beautiful; beautiful pictures and beautiful women, and asked me if this was so. I said, yes, sir. Why not? Nine hundred and ninety-nine men out of every thousand do. Anybody could guess that. He then said that I had had domestic trouble for the past several years, and that he could see forebodings of the breaking up of my home. All of you who know the facts in the case know that I have one of the happiest homes on earth. Well, I got nothing from the mind reader. In the evening of that same day I went to the Spiritualist temple, heard one of their celebrated lecturers of Chicago, and after the lecture witnessed a test seance by one of Buffalo's mediums. The most remarkable thing that occurred at that seance was this: The medium came down the aisle where I was sitting, and I thought, surely the lightning is going to strike me. I hoped it would, but it

struck the man just in front of me, a young, unmarried man. She said to him: "Sir, I am directed to you by the spirit of one of your little children. Do you recognize the child? Have any of your children been called from you into eternity?" "No, ma'am, none that I know of," was the reply. "I had a little brother, however, who died a few years ago." "Oh, that is the spirit, then, that I see," said the medium. The next forenoon I went to Buffalo's most celebrated trance medium. She went into what they call a trance, called up her guiding star and began. The spirits came from the eternal world. She said: "One of the spirits says you have made vast sums of money and have lost vast sums of money, and now you are on the eve of making vast sums of money." Had she known I was a preacher she never would have said that. She wanted to know if this was true. I said, "No, ma'am." "Well, that is what the spirit tells me." She then said: "I see the spirits of four of your children who are coming with messages for you. Do you recognize them?" "No, ma'am; I have never lost a child yet." After making several more mistakes, she came back, as she called it, and said: "Mr., this is the first time I have ever failed to get something from the spirit world. You are mediumistic yourself; you have a tremendous amount of magnetism, and, more than that, you have hypnotic power; I can not get *en*

rapport with you; you have made me nervous and the spirits have fled." I am giving you exactly what she said. Well, as I went out, I never felt so cheap in my life, and I said to myself, if I had a yellow dog that would make it a habit to run around after these necromancers, I would feel like shooting him.

No Consolation In It.—And yet they tell us there is great consolation in spiritualism, in being able to call back our loved ones and getting messages from them.

There lived in the community where I was raised a husband and wife who did not get along well together. They quarreled from the start to the finish. The wife was a regular tartar. She hounded him to death. On the day of his funeral she wept as if her heart would break. At the grave she shed crocodile tears. In a few days she went to a seance and wanted her beloved one called up. The medium complied with the request. "Here he is. You can talk with him." She wept, named some of his good points, and then ventured to say: "John, are you there?" The answer came, "I am." She wept again and said, "John, are you happy?" The answer came, "I am." She wept again and said, "John, are you happier than when you lived with me?" The answer came, "I am." She wept again and ventured one more question: "John, where are you, anyway?" "In hell," was the reply. There was

not much consolation in that. Some of you will remember that a few years ago America waited for days for the overdue steamer LaBourgogne. A woman whose husband was on board went to a medium and was told that the steamer had gone down, with all on board. The wife that night became a raving maniac, and in an unguarded moment cut her throat. Finally the news flashed the arrival of the steamer. For several days she had floated with disabled engines, but at last reached shore with all on board. That husband came to the grave of his wife and charged spiritualism with her murder. There was not much consolation in that. These necromancers have separated husbands and wives and have sent scores of people to the insane asylum.

Now, if I have said some hard things, remember they have not been directed against the people who have been deluded, some of whom are good, honest people, but against the ism itself, which the Bible condemns in the severest terms. If time permitted, I would like to show that spiritualism is anti-God, anti-Christ, anti-Bible, anti-Christian and anti-common sense. Absurdity is written on its very face. Worse than this, it dethrones God, it denies the divinity of Christ, the fall, the atonement, the necessity for salvation; it sweeps away the whole revealed plan of salvation. Here is a quotation from one of their magazines: "Human history furnishes no other example of

failure so gigantic as that which has formed the record of the orthodox church. The church to-day stands self-convicted of stupendous failure to convert the world, to renovate society or to comfort humanity." Lock the doors of all the churches in Fort Wayne, Catholic and Protestant, and keep them locked for six years, and imagine what the result would be. Here is another quotation: "Spiritualism has done more for humanity than all the other religions put together. The Old Testament writers mostly inclined to the belief that the grave was the end of man, and the New Testament gives no definite idea on the most important of all subjects. It remained for spiritualism to settle this much-discussed question and to place it forever beyond doubt and controversy." That is rather a broad statement. You can take it for what it is worth.

God's Word is Sufficient.—In closing this discussion, let us hear the words of our Lord: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Here are the words of God to direct us. To the heart that believes, the Book is full of the divinest, holiest teaching. It abounds with promises that will clear life's gloom and chase away the darkness even from the grave. It opens to us the door into eternity. It assures our hearts that death does not end all. "As I live, ye also shall live," said the Master, who has the key to im-

mortality; "I go to prepare a place for you." We are not treading uncertainly. We walk not at random. We are not helplessly drifting down a current. Heavenward and homeward is the trend of the children of God. There is light on our path from Him who is the light of the world. Can we not wait awhile and let Him who is redeeming us reveal to us the mysteries of the spirit world in His own time and way? Mother, it is enough for me to know thou art in glory with Him whom thou didst love so much and serve so well. I would not call thee back, even if I could. Loved one, thou art gone from earth, but I know thou art happy and holy. You can not come back to me, but I can go to thee, and, God helping me, I will. "Lead, kindly light, one step enough for me." This is the Christian's hope. Hush those longings to know beforehand. Let us keep to the written Word. Be it ours to study the Book of God; to take it not only as a guide, but as the only and all-sufficient guide, "Until the day break and the shadows flee away."

DOWIEISM,
OR, THE MODERN ELIJAH ; THE MAN AND HIS
MESSAGE.

For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. *Matthew 24:24.*

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. *Matthew 7:15-16.*

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away. *Timothy 3:15.*

DOCTOR John Alexander Dowie is one of the strangest characters in history. That he is a man of unusual, even marvelous, power, no matter whence received nor how applied, there can be no doubt. His creed is not so difficult to understand as the man himself. He is a phenomenon in current religious life that can not be ridiculed or laughed out of court by the pulpit or

press. Some there are who think him crazy. But not so. He is one of the shrewdest men in all the land. He is no fool, though he has made fools of others. He is a man of some intellectual attainments. While not a scientist of the first order, he knows something about science. He has some knowledge of the Bible, theology, medicine and law. He finds pleasure in argument. His ability to get into difficulty and his apparent enjoyment of it reminds one of the Irishman who, "when coming up the Mississippi river on a steamboat, seeing a free fight occurring on the banks, asked the captain to put out the gang-plank and let him take a hand. When he returned, somewhat battered and bruised, he said that he had not had such a good time since he left old Ireland." Doctor Dowie does not seem to have spent much time poring over Romans 12:18. "If it be possible, as much as lieth in you, live peaceably with all men." He used to get himself arrested about twice a week on an average. Of his personal appearance, which wears the aspect of benevolence and looks the patriarch, he is extremely vain. He keeps the photographers of Zion City busy by his constant posing before the camera. He is anxious that we shall not forget how he looks. But that is business.

The Mysterious Dowie.—This strangely endowed personality, somewhat mysterious in his origin, though not so mysterious as that of Elijah

of Old Testament times, seems to have made his first advent in Edinburgh, Scotland, some fifty-six years ago. At the age of thirteen he went to Australia, where, later on, he served as pastor of a Congregational Church with doubtful success. When he found public opinion hostile to his manner and methods, he came to the United States in 1888 by way of California. From 1888 to 1893 his work was that of a strolling evangelist. It was during this period of his life that these words came to him like an inspiration: "In my name shall they cast out devils. They shall lay hands on the sick and they shall recover." Immediately he laid hands on his wife's head, prayed and cured her of headache, and then, as a wit would have it, "He began to lay hands on everybody and everything else."

He made his appearance in Chicago at the time of the World's Fair, where he found a magnificent opportunity to get himself started in business. Through the assistance of his friends, who were at this time under his influence, he succeeded in opening a small, crude tabernacle near the entrance to the fair grounds, and there he began operations alongside of the other circus features of the Exposition, and outdid them all in drawing crowds of the credulous and in making them pay dearly for their credulity. This is evident in view of the fact that at the time of the World's Fair, only ten years ago, "he was as poor

as a superannuated Baptist minister," and now it is claimed he is worth about twenty-three millions. The World's Fair did no more for the fortunes of any man than for Mr. Dowie.

An Up-to-Date Promoter.—From that time on he was carried by a wave of material success, until finally the Zion City Land and Investment Company was incorporated. Six thousand acres of land were purchased on Lake Michigan, midway between Chicago and Milwaukee, or, as Dowie expresses it, between "Babel and Beer." This land cost one and a quarter millions of dollars, and was easily paid for by Mr. Dowie himself. This transaction was carried through so quickly and quietly that it compels admiration. Mr. Dowie is certainly an up-to-date promoter. He proposes to sell that land in small lots on long leases at fifteen times its original cost. On that land there has sprung up already, within two years, a town of eight thousand inhabitants—a town in which not a saloon, not a doctor, not a drug store, not a cigar stand can be found. Explain it as we may, thousands of people have lived there for two years without medical attendance, drugs, or even surgical aid and appliances. But we are informed that in that boom town of tithes and trickery there have been 1,824 deaths in those two years. Nevertheless, here is a man of remarkable organizing, executive and hypnotic ability; a man under whose spell thousands of people

have turned over their possessions to build this town, with its factories and bank and hospital, the title of which is said to be in Dowie's name.

Dowie's Holy Gall.—What manner of man is this? He calls himself Elijah the Restorer. Is this holy boldness? Or is it holy gall? If Dowie is the original Elijah who is now revisiting the earth, he is mightily changed in his views as to the manner of life a prophet ought to lead while tabernacling in the flesh. As one has said, "The original Elijah, with his hairy mantle wrapping him round, his simple fare and his wilderness home, had a lofty disdain for the sumptuousness of life, and as for scooping money by the millions from innocent dupes, to have and to hold by him and his heirs—it was a thing that never entered into his innocent head. The banking business, the silk business, the real estate business, the inveigling of money from unsuspecting widows with large fortunes and small wits, and laying up treasures for himself on earth in great quantities—all this was utterly foreign to the spirit of the Elijah of Bible history. The modern Elijah is rather a reincarnation of the late unlamented Brigham Young, whom in a score of particulars he most closely resembles. He has the same commanding presence, the same supreme confidence in himself, the same hypnotic contempt for his dupes, the same assumption of superior sanctity, the same audacious claim to di-

vine inspiration, the same management of business details, and, above all, the same single eye for the almighty dollar." Whether the words of our text were intended for Mr. Dowie or not, it would be presumption for me to say. They seem, however, to fit the case about as snug as a suit made to order. "In the last days perilous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, slanderers, without self-control, fierce, headstrong, puffed up; from such turn away." The Bible is a wonderful book. It seems to have anticipated almost every ism that should spring up in the path of the kingdom and has warned us against them.

The Message.—But what is the message of this marvelous man? He denounces sin in all its forms; the sins of individuals, the sins of society, the sins of the churches. He sees defects everywhere, even in God Himself. He is no Christian Scientist. Sin to him is the most real thing on earth, unless it is money. Dowie is certainly an Ishmaelite. He sets himself up against the churches and their pastors, one and all, in the most savage and indiscriminating manner. In one of his papers these expressions were found: "The Methodist Church is full of pig and oyster and full of the devil. The First Methodist Church of Chicago would do anything for money; they would sell the Father, and sell the

Son, and sell the Holy Ghost." Of the Presbyterians he says: "They have gone to the devil, too;" and all the other denominations of Christians are denounced in the most violent language. He would have it understood that he is the great power of God.

But the main point in Mr. Dowie's creed is the power of divine healing possessed by himself in a marked degree and as a special gift of God. "Divine healing," he says, "is opposed by diabolical counterfeits. Among the counterfeits are Christian Science, falsely so called; mind healing, spiritualism and trance evangelism." He claims that all other ministers refuse to believe in divine healing in answer to prayer, and that he alone advocates this doctrine. We all know this is not true. We believe that God does answer the prayer of His people for healing. From nearly every pulpit in the land prayers are offered Sunday after Sunday for the healing of the sick. We are sent for and we go to their bedside (not for revenue), and pray that the sick may be blessed and restored. This we do, however, in humble deference to God's superior wisdom and holy will. But at the same time we believe in using the means which experience has shown to be helpful, whether it be in medicating a sick body or in feeding a hungry one. The Bible teaches and encourages us to pray for the sick that they may be healed. But has any one yet pointed out the

chapter and verse where we are told not to make use of medicine? May we not pray for God's blessing upon the use of means to restore the sick as well as upon the use of means to convert the world? And is it not divine healing in either case? For who creates the healing remedies and who gives the doctor skill but God, who is the source of all good? Dowie is not the only one who believes that God answers the prayers of His people in behalf of the sick, and that often they are restored in answer to prayer. But this is not the only instance in which he has misrepresented the facts in the case.

Torrey Denounces Dowie.—Let me quote at length from Dr. R. A. Torrey, superintendent and director of the Moody Bible Institute. Mr. Torrey has had much personal knowledge of Mr. Dowie and his doings at Zion City, and Torrey is recognized the world over as one of the best Bible students and as one of the best men in all the land. He says: "I know that Mr. Dowie and his *Leaves of Healing* state things which are not true." In the issue of *Leaves of Healing* of November 11, 1899, pages 84 and 85, Mr. Dowie says: "Mr. Torrey spoke in the highest terms of the work here (that is, at Zion), saying that he believed in divine healing and that he believed the work of Zion was the work of God." This reported conversation is given with a great deal of detail as occurring in Chicago, Friday, Septem-

ber 29. Mr. Torrey says: "Such conversation never occurred at all. I said nothing of the kind, in fact was not in Chicago on that day, and had not been for upwards of three months. The alleged testimony and conversation is a downright fabrication from beginning to end." Mr. Torrey says further: "Mr. Dowie has published in *Leaves of Healing*, and since in tract form, and scattered far and wide, a statement that is intended to produce the impression that one of my daughters was healed of sickness in answer to his prayers and the prayers of his elders. This is entirely untrue. Neither Dowie nor his elders knew of the sickness of my daughter until she was up and around." Mr. Torrey goes on to say: "I know Mr. Dowie makes false and slanderous statements concerning God's servants. In *Leaves of Healing*, page 394, issue of January 20, 1900, Mr. Dowie asserts that D. L. Moody died drunk, and those beautiful and pleasant visions that he had were the dreams of a drunken man. "I know," says Mr. Torrey, "that Mr. Dowie makes claims for himself and for his paper that are presumptuous and blasphemous." In *Leaves of Healing*, Volume 5, No. 31, page 596, Mr. Dowie says: "I have the right to stand here and say in Zion, you have to do what I tell you. Oh, the whole church, yes, the whole church—Presbyterian, Congregational, Baptist, Episcopal. It is the most daring thing I ever said. The time has

come. I tell the church universal everywhere, you have to do what I tell you, because I am the messenger of God's covenant." Every Bible student knows that the messenger of the covenant of Mal. 3:1, to whom Dowie refers, is the Lord Jesus Christ. Mr. Dowie claims that his paper is the word of God. In *Leaves of Healing* of October 23, 1897, pages 830 and 831, he says the following things concerning his paper: "We have never written a line without the sweet consciousness of the Highest; and that power also entered into us." Of course, this includes the falsehoods and slanders of which he has been guilty.

Dowie says: "Leaves of Healing are again being written by God. Therefore, these Leaves of Healing are God's own work, as much as any of the six Gospels preceding." By the six Gospels he refers to Matthew, Mark, Luke, John, Acts and Revelation. He says: "God is writing everywhere, and every day, and every week, and every year, another Gospel in every way like unto all the Gospels that have preceded. The Seventh Gospel, *Leaves of Healing*, is in every respect a continuance of the things Jesus began both to do and teach. And so we close the volume of the book which God has caused us to write in His name, and we do so in the words which John, in Patmos, used in opening his writings, 'Blessed is he that readeth and they who hear the words of

this prophecy and keep those things that are written therein, for the time is at hand.' ” Is it not time that this blasphemous, slanderous deceiver were exposed to the public? Already the pulpit has been silent too long concerning this man, who has been and is deceiving poor, innocent people.

Gets Money; Fails to Cure.—But, you say, how can such mighty works be performed by such a man? Concerning these miracles of healing there is much doubt. Dr. P. S. Henson, formerly of Chicago, says he could relate more than a score of instances that came under his personal knowledge wherein Mr. Dowie absolutely failed to effect cures, though he got the money. One instance he relates of a poor minister who had only a cow. But the cow gave more milk than the church he served. The cow was sold for sixty dollars. Forty dollars were added to the sixty, all of which Mr. Dowie got for trying to improve a deformed boy. But the mother returned to her home with the boy not a bit better, and, if anything, worse than before. This is only one of the many instances of like character. But even granting that Dowie does perform wonderful things, they only fulfill the prophecies of our Lord, who said, “There shall arise false prophets and they shall show great signs and wonders in so much that if it were possible they shall deceive the very elect.” The Master, therefore, recognized the power of false prophets to do wonders.

"Pharaoh's court swarmed with magicians and they vied with Aaron and Moses for a time, but failed at the crucial test. There were false prophets by the score previous to and succeeding the advent of Christ, and, as for sorcerers and miracle workers, the apostles found them everywhere." Do you recall the case of Simon the sorcerer, mentioned in the eighth chapter of Acts, who used sorcery and bewitched the people of Samaria, giving out that himself was some great one, to whom the people gave heed, from the least to the greatest, saying this man is the great power of God? And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said unto him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." Other Bible instances might be cited.

Many Dupes Are Left.—But, you say, how can a man who speaks so much of the truth of God as Dowie does be guilty of such gross error and misconduct? In answer, let me ask, when did a false prophet not come in the guise of God's messenger? Do you remember the case of Balaam, a man used by the Lord for a time, but who be-

came so perversely wicked the Lord used an ass to rebuke him?

The greatest wonder in this whole matter to me is that so many have been drawn into this delusion, and among them some good people. It is, however, largely because the world is full of people yet that can easily be duped. P. T. Barnum once said, "The American people like to be humbugged, and I can humbug them as well as anybody else." But if Barnum were here now I think he would have to take a back seat.

Fakes Are Not New.—A man of ability can get a following, no matter what he teaches. In 120 A. D., a society called Adamites spread over much of Europe, it is said, and their chief doctrine was this: "Since Adam and Eve were naked till after the fall, therefore only he can worship God in truth who is nude;" and they found hundreds of followers. The Excalceate taught that it was a religious duty to go barefooted; and princes and paupers crowded their places of worship unshod. In 1654 the world was bowing at the feet of the Potatoites, who held that the potato was the fruit that Eve gave to Adam; therefore, the sin against the Holy Ghost was to eat potatoes. There have been more than forty just as absurd religious uprisings as these. Is it to be wondered at that there are some who are ready to believe that Dowie is the real Elijah the Restorer, and hence turn their posses-

sions over to him? But Dowie will hardly prevail against the church, whose true mission is in the realm of spirit rather than matter, the saving of souls rather than bodies. The Master says: "Beware of false prophets; ye shall know them by their fruits."

EDDYISM,

OR, SOME FACTS ABOUT CHRISTIAN SCIENCE.

Science falsely so-called; which some professing have erred concerning the faith. 1 *Tim.* 6:20-21.

And they shall turn away their ears from the truth, and shall be turned unto fables. 2 *Tim.* 4:4.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Galatians* 1:6-8.

CHRISTIAN Science is here, and has been for thirty-five years, and is deserving of thoughtful, serious consideration. Whether it has come to stay or not remains to be seen. Is it simply a fad? Time will tell. Concerning the apostles of our Lord, who had stirred up a commotion in Jerusalem by preaching the truth, one Gamaliel, you remember, said to the council that had decided to put them to death: "Refrain from these men and let them alone, for if this council or this work be of men it will come to naught, but if it be of God ye can not overthrow it." What did Gamaliel advise the council to do? To refrain from persecution, to refrain from put-

ting these men to death. He was too wise a man, however, to advise his fellow-citizens to refrain from an investigation of the new doctrine, the teaching itself. So say we of Christian Scientists. The days of religious persecution and intolerance, thank God, have gone by. These people have just as good a right to their opinions as we have to ours. This is a land of unrestricted religious liberty. And by reason of this fact we claim the right to investigate this or any other ism that springs up in the path of the kingdom, and see if it will stand the test of truth.

Christian Science is here as a fact. It must be considered. Why do we not consider Presbyterianism, Congregationalism, Methodism, and so on, you ask? Because all the evangelical churches are united on the great fundamental doctrines of Christianity. It is more of a marvel that they are thus united on the great essentials than that they differ on some things not so essential. But Christian Science differs not only from one, but from all the evangelical churches, and not only so, the difference is radical. And the people in our churches want to know about these things. They have a right to expect their pastors, leaders in religious thought, to investigate these isms and give them the results of their investigations.

Some Virtues of Christian Science.—Christian Science places emphasis on some of the most beautiful sayings in the Bible, such as spirit, light,

life, love. I have a great deal of respect for a people who magnify love. Love is the mightiest force in the universe. Round love swing in perpetual harmony God's eternal purposes and the hopes of humanity. Christian Science emphasizes spirit and makes a mighty protest against the intense materialism of the times, all of which is good, if it did not go so far as to eliminate the material entirely. Christian Science aims to cultivate a sweet, lovely, gentle, kind disposition. There is much of piety, so far as we can judge, among these people. That many of them are excellent citizens we know. But this does not settle the question of truth, for there are other excellent citizens who make no pretensions to religion at all. That there are cultured and intellectual people among them we know. But this does not settle the question. Colonel Ingersoll was a very intelligent man, but he was an infidel. That Christian Scientists have effected some cures I have no doubt. I believe their treatment is an excellent thing for persons who are not very sick. Their treatment will do very well for a man who is despondent or afflicted with the blues. We all know that the mind has a very direct and decided influence over the body. There is much in imagination. A well-known man in this town was suffering one night with a felon. He was almost wild. His wife made a bread and milk poultice and tied it on his hand. He went to bed and soon

said: "I feel much better." He went to sleep. In the morning when he got up he found the poultice was on the wrong hand. So much for Christian Science. There is more in Christian Science, my friends, than some people are inclined to think. The power of mind over body is almost unlimited. Depression of spirits causes biliousness, jealousy poisons the blood, anger will curdle a mother's milk, bad news will take away a voracious appetite, fear paralyzes the heart, fright will whiten the hair, a sudden rage will kill. "A mother, it is said, screamed and fell dead at the sight of a dummy with a stick in hand, which her children had dressed up to scare her for fun and which she mistook for a burglar." That mother fell, thrust through with mind's dagger, not with the dagger of a robber.

Our physicians, I believe, might learn some things from Christian Science that would be useful to them in the practice of medicine. More might be made of the power of the mind over the body than has been done in the past. Evangelical churches, too, are subject to criticism. We have not made enough of the doctrine in the Bible concerning the healing of the body as well as the soul. Right here I may mention briefly what I understand to be the difference between faith healers, Christian Scientists and the so-called orthodox Christians. Faith healers believe that God cures disease in answer to prayer without

the use of medicine. Christian Scientists cure by thought power, or by making the patient believe there is nothing the matter with him. The other Christians believe—some do, at least—that God may cure disease in answer to prayer, with or without the use of medicine, according to His gracious will. Usually we believe that faith and works, prayer and medicine, go together in the healing of the sick, as in everything else. But there are some notable cases on record, if we were disposed to publish them, in the evangelical churches, of persons being restored in answer to prayer after medicine had failed. That we ought to give more attention to the power of mind over matter and to prayer in relation to the sick I am fully persuaded in my own mind. Christian Science, then, emphasizes some great truths and does some good. Let us be honest and give them credit for what good they do.

Christian Science vs. Science.—But if the fundamental, central and organizing principle of Eddyism is correct, then the whole thinking world is, and has been for these thousands of years, off its base. Schools of medicine have missed the mark and all our physicians are fools. College presidents and professors, high school superintendents and teachers are full-blooded brothers and sisters to the physicians. The Man of Galilee had not discovered this fact, for one of his chosen disciples was "Luke, the beloved physi-

cian." Now let us every one think just as clearly and profoundly as we are capable of doing. What is the central organizing fact of Christian Science? Paul once said: "I think I have the mind of Christ." I think I have the mind, the thought of Mrs. Eddy, though I may be mistaken. It may be an illusion of mortal mind. Mrs. Eddy has conceived the idea, or thinks she has, that there is one great infinite mind, filling all space; nothing else is, nothing else can be; that is, nothing else can have any real existence. How did she get hold of that idea if she is not that great mind herself? She says: "God is everything and matter has no existence, but is an illusion of mortal mind. Sin, sickness and death have no existence, but are illusions of mortal mind. All evils, such as plagues, tornadoes, cyclones, fires, earthquakes and accidents have no existence, but are illusions of mortal mind." She defines God as "the all-knowing, all-seeing, all-acting, all-loving, all-wise and eternal principle." She says: "The Deity is not a person. The divine principle, not person, is the father and mother of mind and the universe." She tells us that "God has countless ideas, many sons and daughters, but they have all one principle and father." To put her thought in other language, the children of God are only ideas and the only father they have is a principle. Each one of these ideas is of the divine essence, a part of God, who fills all space,

and beside whom nothing else can exist. Now, observe the logic of this thing. Mrs. Eddy speaks of sickness, sin and death, but says they are not of God; they are illusions of mortal mind. But remember she has declared that God is all, and beside Him nothing else can exist. Nothing can exist outside of God; sin, sickness, pain, death, matter, can not exist inside of God, who is infinite mind. Consequently sin, sickness, pain, death, matter do not exist in reality; they are only illusions of mortal mind. The whole science, so called, is wrapped up in this false, to us at least, conception of the allness of God. She reasons from false premises and reaches ridiculous conclusions and then calls this kind of reasoning a science. A brief definition of science is this: "Knowledge gained and verified by exact observation and correct thinking." Science is a knowledge of facts gained through the senses. But this she does not accept. She can not, if she holds to the central, organizing principle of her science. On page 293 of "Science and Health" she says: "The five physical senses are the avenues and instruments of human error." Again she says: "Adhesion, cohesion and attraction are principles not of matter but of mind. There is no physical science;" no science but the science of mind. Everything is mind, everything is God. There is, then, no reality in the sciences of our

schools that deal with matter, no reality in matter, no reality in medicine.

On page 155 of "Science and Health" she says: "When the sick recover by the use of drugs it is the law of a general belief culminating in individual faith, which heals; and according to this faith will the effect be. Even when you take away the individual confidence in the drug you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor and the nurse equip the medicine with their faith, and the beliefs that are in the majority rule." Then it logically follows, if the drug depends upon the general faith of the people for whatever effect it may have, if you were to feed your children on poison it would nourish them and if you gave them milk it would intoxicate them, if that were the general belief or thought power of the people. You see, she can't get away from the idea that God is everything, that nothing can exist but mind. And when a woman will, she will, and when she won't, she won't, and there's an end on't. This feature of Christian Science is not new. It is pagan in its origin. That remarkable little woman of India, Pundita Ramabai, whom some of us have seen and heard, recognizes Christian Science as the same philosophy which has been taught among her people for four thousand years. She says: "It is called the phi-

losophy of nothingness among her people. You are to view the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. The birds and the beasts do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called Yoga, and that gives you liberation from your body, and you become like him, without any personality." This philosophy of heathen India is what Mrs. Eddy is trying to make the people of a Christian civilization believe. They say: "Science and health, with the key to the Scriptures, is deep, is profound." It isn't. It is not clear, it is unreasonable, unthinkable. That's the reason people can not follow her. Her definitions need to be defined. Mrs. Eddy reminds me of the young man whose lady friend asked him if he did not find it difficult sometimes to express his thoughts. "Yes," he replied, "and when I have expressed them I wonder why I went to all that trouble." I honestly believe, my friends, that by reason of this theory that matter does not exist in reality, that sickness does not exist in reality, only in our thinking so, there are hundreds of people in their graves to-day who might have been living yet had they not been denied proper medical attention. Two little children, it is said, in our own State of Indiana, playing together, found "Rough on Rats." The parents of one

were Christian Scientists; the other's were not. In the latter case stomach pump and the doctor did the work and that child attended the funeral of the other in four days. What else can you call that but criminal neglect? Why not be sensible about these things and use all the healing remedies and all the medical skill, as well as thought power, for in any case it is divine healing, especially if God is everything.

Absurd Theories.—Christian Scientists do not live, can not live, on their theory. It is absurd to think that they can. Even Mrs. Eddy does not walk through a door. She opens the door. The door actually exists and is in her way. She sits down on a real chair. She sleeps on a real bed. She eats real steak; she does just as the rest of us do, and must do so or die, philosophy or no philosophy. It is all nonsense to talk about matter not being real. Every intelligent person knows that matter is just as real as spirit. What is reality? The dictionary says: "That which is real; an actual existence; that which is not imagination or pretense." Butt your head against a stone wall and see if it isn't real. Let a cyclone strike you and see if it isn't real. But Mrs. Eddy does not accept the definitions of men. God is everything. Nothing else can exist. Therefore matter is not real. Now if she would talk sense like Paul, who said, "The things which are seen are temporal," or temporary, and like John, who

says, "The world passeth away," then we could follow her. But these things that we see, and feel, and handle, and eat are real while they last. Furthermore, Christian Scientists do not live entirely on their theory in regard to medical treatment. One of the most prominent physicians in this town has been called again and again to treat Christian Scientists, and even science healers. This is known to be a fact. We are not blaming them for this; rather we congratulate them. Mrs. Eddy says: "Pain has no reality." And yet it is known that she went to the dentist and received his treatment. Her press agent, in reply to what was said about this matter, says: "Surgery, dentistry and other mechanical operations are indulged in by the adherents of this faith as that which is best under existing circumstances." Well, I should think so. They do talk and act like the rest of us sometimes in spite of their theory.

Eddyism Unhinges All Christendom.—If Mrs. Eddy's interpretation of the Bible is correct, then all christendom is unhinged and has been for nineteen hundred years. The apostles did not know how to explain the Word, nor the early Christian fathers. Such men as Luther, and Calvin, and George Whitfield, and John Wesley, and C. H. Spurgeon, and Phillips Brooks, and Beecher, and all the rest, have only been proclaiming to the world their ignorance. The world has

been left in the dark during all these centuries for the advent of Mrs. Eddy. They tell us that she is extremely modest. And yet she has the nerve to say the key to the Scriptures was given to her by divine revelation. We have thought the key was given to Peter and the rest of the apostles.

What are some of the things Eddyism takes from us? The personality of God, leaving only a principle for God; "love without a lover, life without a living being, truth without consciousness, a father without a heart of pity." It takes away the ordinances of the church, baptism and the Lord's supper; says public prayer is out of place; denies the reality of sin and hence renders the atonement unnecessary. These things we do not hear touched upon at their public lectures. I heard the lecture of Judge Ewing, ninety-five per cent. of which could be accepted from this platform. I hoped he would consider some of these radical differences. I heard Mr. Norton's lecture at the Temple last Sunday afternoon, eighty per cent. of which could be heartily indorsed by all our Christian churches. He is an eloquent speaker, and the address was clear until he got onto the definitions of "science and health." Then it was vague. In that lecture he said: "Christian Science is a plea for the restoration of primitive Christianity." And yet in that primitive or apostolic church we find that they bap-

tized their converts, administered the Lord's supper and met often for public prayer, all of which are eliminated from their worship. Let us take a few samples of Mrs. Eddy's interpretation of the Scriptures. On page 19 of "Science and Health" are the words, "Jesus urged the commandment, 'Thou shalt have no other gods before me,' which may be rendered, thou shalt have no belief in matter." That inspiring text, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Mrs. Eddy renders after this fashion: "Put aside material self and sense, and seek the divine principle and science of all healing," page 20. Concerning those precious words, "Jesus bore our sins in His own body," Mrs. Eddy says: "He knew the mortal errors which constitute the material body and could destroy those errors, but at the time when Jesus felt our infirmities He had not conquered all the beliefs of the flesh or His sense of material life," page 53. That virtually says Jesus had not reached the sublime height attained by herself.

Is it not a fearful thing to handle the Word of God after this fashion? If it is dangerous for a child to handle a razor, then it is dangerous for us to fool with the Bible, for it is sharper than any two-edged sword. Christian Scientists may be sincere. But sincerity never saved anybody and never will. A few years ago Engineer

Strong, of the Continental Limited train over the Wabash Railroad, took his dispatch from the station agent and read it: "Pass at Sand Creek," but it was written "Pass at Seneca." He ran his engine, supposing he had read aright. The result was a crash of two passenger trains at a point near Adrian, Mich., and the telegraph wires flashed across the country: "Eighty dead and one hundred and twenty-five injured." No matter how sincere we may be, we had better be careful how we handle the Word.

The Bible vs. Christian Science.—Let us make a few contrasts between "Science and Health" and the Bible.

"Science and Health" says: "God never created matter," page 335. The Bible says: "In the beginning God created the heavens and the earth," Genesis 1:1. "Science and Health" says: "Man has a sensationless body," page 280. The Bible says: "She felt in her body that she was healed," Mark 5:29. "Science and Health" says: "Spirit and matter no more commingle than light and darkness. When one appears the other disappears," page 261. The Bible says: "Your body is the temple of the Holy Spirit," I Cor. 6:19. "Science and Health" says: "He restored Lazarus by the understanding that he never died," page 75. The Bible says: "Then said Jesus unto them plainly, Lazarus is dead," John 11:14. "Science and Health" says: "One sacri-

fice, however great, is not sufficient to pay the debt of sin," page 23. The Bible says: "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Hebrews 12:26. "Science and Health" says: "Because soul is immortal, soul can not sin," page 468. The Bible says: "The soul that sinneth, it shall die," Ezek. 18:4. "Science and Health" says: "The theory of three persons in one God, that is, a personal trinity, suggests heathen gods rather than the ever-present I Am," page 256. The Bible says: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," Matt. 28:19. Mrs. Eddy says: "The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science," Autobiography, page 96. The Bible says: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven," Acts 1:11.

Are there two Bibles? Is Christ divided? Mrs. Eddy, in "No and Yes," page 42, says: "If the Bible and my work, 'Science and Health,' had their rightful place in schools of learning, they would revolutionize the world by advancing the kingdom of Christ." There seems to be no uncertain sound in this. The Bible is not sufficient of itself. Whom shall we follow? Mrs. Eddy, who soars and soars and soars on her pin-

ions until she gets clear out of the realm of matter into the spirit world, and then, from her self-appointed throne, thinks in the thought of eternity and speaks in language that mortals can not understand, or Christ, who came out of the realm of spirit into this world of matter, took to Himself a real body, spoke in language that all can understand, recognized the awful reality of sin, died a real death on a real cross, rose and ascended that He might bring us out of sin, suffering and death into that blessed land where sickness and sin can not enter? "Lord, to whom shall we go? Thou hast the words of eternal life." Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ." Here is a statement on which you may pile the Alps and it will not break. So long as a personal God and Father hears and answers our prayers, so long as He pardons our sins, so long as time shall last—yes, and throughout eternity—all that have been, are and shall be redeemed, will sing that soul-enrapturing song:

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

MAMMONISM, OR, THE MAD RACE FOR MONEY.

But they that desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. 1 *Tim.* 6:9-10, R. V.

And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles. Ye can not serve God and mammon. *Luke* 16:9 and 13, R. V.

ONE of the most memorable nights in history was the night of the passover. It was the dawn of a new era. The exodus from Egypt was the birthday of the Hebrew nation. Just prior to that event of such far-reaching significance the Jews were commanded to borrow of their neighbors, the Egyptians (with no divine instructions to return it), "jewels of silver and jewels of gold," and they probably never obeyed a command of Jehovah with so much alacrity as they did that one. They gathered as much of the precious metals as they could, and with great

willingness of mind they have been at it ever since. But in this regard they are not unlike the rest of mankind. The desire for possession is as old as the human family. The spirit of covetousness was born in the Garden of Eden. That thing, whatever it was, that God told Adam and Eve they must not have was the very thing they wanted above everything else. The following saying is put down to the credit of Mohammed: "If a son of Adam had two rivers of gold he would covet the third, and if he had three he would covet the fourth." This saying was never more true of the sons of Adam than it is to-day.

An Age of Money and Money-Making.—This age is not so much an age of smoking altars, priests and kings as it is an age of money and money-making. What a strange lot of people we are. Some among us are trying to make themselves believe there is no reality in matter, as we saw one week ago to-night. Others think that matter is the most real thing in the universe, especially if it is in the form of money. And they seem to think that he is a sharp, shrewd, successful man who knows how to make piles of money and how to keep it. Even those who are trying to make themselves believe there is no reality in matter, that all material things are only "illusions of mortal mind," are quite willing to receive the "filthy lucre." They will even perform miracles of healing for a money consideration. In fact,

there must be a drop in the bucket before their method of healing will take effect. The Man of Galilee is the only one that I know anything about who healed the sick of all manner of diseases without money and without price.

Have you ever stopped to think how many things men and women will do in the mad race for money? Business men will even change the fashion of your coat and the style of your bonnet every so often in order to make money. And you might as well be out of the world as out of style. So they say. Fashion determines what you shall eat and how you shall eat it, whether with a knife or a fork. Fashion determines on what street you shall live if you expect to move in the best circles of society. Fashion determines the furnishings of your house and how much it will take to run you, and, though it requires the utmost strain of brain and nerve, we are simple enough to conform. One of the most foolish and wicked things we American people are doing to-day is the attempt to live in five-thousand-dollar style on a two-thousand-dollar income.

Wicked Methods of Money-Getting.—Hence the mad race for money; no matter by what methods, it must be obtained. Men and women are violating the laws of the land, are dethroning honesty, are committing nameless crimes, are crucifying virtue and searing conscience with a hot iron for the sake of money. The poor are

often oppressed, ignorance is taken advantage of, deception is resorted to for the sake of money. Banks are blown open, trains are held up, men are murdered for the sake of money. Life is risked, wars are waged, armies are slaughtered for the sake of money. Illegitimate business is carried on in the wild scramble for money. Dr. Josiah Strong, in his little book entitled "Our Country; Its Possible Future and Present Crisis," says: "Mammonism is corrupting popular morals in many ways. Sunday amusements of every kind, horse-racing, beer gardens, steamboat and railroad excursions, are all provided because there is money in them. Licentious literature floods the land, poisoning the minds of the young and polluting their lives, because there is money in it. Gambling flourishes in spite of the law, and actually under its license, because there is money in it. And that great abomination of desolation, that triumph of Satan, that more than ten Egyptian plagues in one—the liquor traffic—grows and thrives at the expense of every human interest, because there is money in it. Ever since greed of gold sold the Christ and raffled for His garments it has crucified every form of virtue between thieves. And while mammonism corrupts morals it blocks reforms."

Refinements of Dishonesty.—But Satan does not always come in these coarse methods of money-making, going about like a roaring lion,

seeking whom he may devour. Rather does he go about in these days like a stealthy tiger, creeping with cat-like tread upon his victim, taking him unawares. Are not the refined forms of evil in the race for money as much to be dreaded in our modern society as the coarser methods are? In society as it is to-day there are methods by means of which one man may get possession of another man's property, which is morally as wicked as if he had taken it by force. And yet these methods are legal. The other day a friend of mine, a business man, handed me a copy of the Wall Street Journal, in which an incident is related which illustrates the point in hand: "Not very long ago a capitalist, prominently identified with a great industrial company, and a friend of his had business in Brooklyn. Having transacted their business, they started to walk to the nearest elevated railroad station, and on the way they passed two factories; one was dismantled and had evidently been idle for a long time. The other, about two blocks away, was running and bore every evidence of prosperity. The grounds surrounding it were neatly kept, the fence had been recently painted and was in good order, the windows were clean and the wheels running on every floor. The two men, struck by its appearance, stopped to look at it. The capitalist said to his friend: 'That is a nice looking place. I wonder what that man is manufacturing? Suppose

you and I buy that factory?' His friend laughed at the suggestion and said: 'Perhaps the owner does not want to sell.' The answer was: 'Oh, that doesn't matter. If he does not want to sell we can buy that factory that we just passed and bust him.'" Now, what does that mean? It means that business is war, and that by the observance of rules of war one man has a perfect right to knock another man down if he can. And this is being done continually in our modern civilization. John Ruskin was right when he said: "The first of all English games is money-making. That is an all-absorbing game, and we knock each other down oftener in playing at that than at football or any rougher sport."

In no nation on the face of the earth is the scramble for money more fierce than in this; nowhere are men more frequently swept out of the way or driven to the wall by their stronger competitors than in the United States, a nation of material prosperity and commercial possibilities without a parallel; a nation wealthier by far than any nation on the globe. Why, the people in Europe seem to think that money grows on bushes in America. Did you see that statement in the papers the other day concerning Adelina Patti? A three-thousand-dollar audience had assembled in New York City, but Patti would not go on the stage until she was handed a check for \$6,000, her American price. But in Europe she sings at

\$300 a night. Weber and Fields gave the check for \$6,000, her price in America, and thereby lost \$3,000. I call that an outrage. Bless her miserly soul! Since that I wouldn't give fifty cents to hear her sing all night. But she, like many others, is in the mad race for money, no matter about the welfare of others.

Perils of Wealth.—Now, let us think for a moment of the perils of wealth. Paul knew what he was talking about when he said: "They that desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." I presume one of the most tremendous tests of a man's character is great, and especially sudden, wealth. The weakest of us can bear the yoke of poverty. But not many can stand the test of wealth. It has been fittingly said: "For a man to betray his trust for money is for him to stand on the same intellectual level with a monkey that scalds its throat with boiling water because it is thirsty." There seems to be something intoxicating about wealth. Especially is this true of a poor man, who is held in the safe harness of his needs in the days of his poverty, but when wealth comes—sometimes a million in a day—he goes wild and breaks his harness and

gives himself to all sorts of extravagance and sinful pleasures. In the October number of *Everybody's Magazine* there is an interesting article by Alfred Henry Lewis, in which he says: "There is a gentleman whose name is Peacock—Peacock, of Pittsburg—Peacock, of twenty millions—Peacock, of American Steel. Peacock first got his bridle off in Los Angeles. That score of millions had been his own for several months, but he was waiting for this California occasion to thoroughly arouse mankind to the fact. He called for a special train, ordered the tracks cleared and switches spiked, and then threw himself across the continent like a shooting star. He arrowed himself through space to mock the speed of planets."

That man, who was once a traveling salesman, is only one of a multitude who have been made fools of and finally ruined by wealth. "They that desire to be rich fall into many foolish and hurtful lusts, such as drown men in destruction and perdition." We are indebted to the Rev. W. B. Riley, of Minneapolis, for calling our attention to the following interesting story. He says: "The story is told that, when Rome was besieged, the daughter of its ruler saw the golden bracelets on the left arm of the enemy, and she sent word to them that she would betray her city and surrender it if only they would give her these ornaments. The proffer was accepted; at night the city gate opened. As the army passed in she was

present to receive the bracelets. Keeping their promise, they threw them upon her and followed them with their shields, until, under the weight, she fell and died." That young woman and her fate illustrate the awful fact that thousands upon thousands, by the spirit of covetousness, pierce themselves with many sorrows and go down to destruction and perdition under the weight of wealth. "The man who treats his fellow-men as so many clusters to be squeezed into his own cup will find, sooner or later, that he has burglarized his own soul." The greed of gain is like a gun that fires at the muzzle and kicks over at the breach. Our Master speaks of "the deceitfulness of riches." Dr. Newell Dwight Hillis, of Brooklyn, said the other day that he knew of a great many people in Greater New York who are going to the devil on an income of \$50,000 a year. I think I know of some in Fort Wayne who are going to the devil on an income of one thousand dollars a year, and some on a less income than that. A man may be under the influence of mammonism, may be a worshiper at the shrine of silver and gold with only a dollar in his pocket as truly as if he had millions in the bank. The question is, if the X-rays were turned on your heart to-night would they reveal a photograph of the Christ or a photograph of a silver dollar? It is not money, but the love of money, that is a root of all kinds of evil.

The Benefits of Wealth.—There are, then, not only perils, but great possibilities for good in wealth. Money, in and of itself, is a mighty good thing. I believe God gives some men ability to make money as truly as He gives other men ability to preach the Gospel. He will not condemn men for making money so long as they make it by fair competition and in legitimate ways, but He will hold men to strict account for the use they make of money. The question for every man to settle is this: Is money my god, or am I serving God with my money as well as with my life? Is my money managing me, or am I managing my money? "Ye can not serve God and Mammon." Senator Depew once said in an address: "In this age of such large opportunities to do good with money it is a disgrace for a man to die worth twenty millions." It seems to me that the Senator might have taken off nineteen millions more and still have been within the bounds of reason. For what does any man want with more than a million? I very much fear some men will die disgracefully and wickedly rich. I wonder what the good Lord thinks of that wealthiest man in all the world, who gives occasionally a few hundred thousands, or a few millions, to benevolent or educational institutions, when he knows that he has about ten hundred millions left? Will God judge men according to what they give, or according to what they have left?

But, then, the average Christian is holding on to his possessions to such an extent that he is depriving himself of many spiritual blessings. A little child, it is said, was one day playing with a vase. He put his hand into it and could not get it out. The members of the family were talking of breaking the vase in order to set the child's hand at liberty. Finally the father said: "My child, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their surprise, the child said: "Oh, no, papa; I couldn't put out my fingers like that, for if I did I would drop my penny." No wonder he could not withdraw his hand. He had been holding on to his penny, just as Christians to-day are holding on to what ought to be given to the cause of Christ. The following epigrams were inscribed on the tombstones of two very different men. The one was a mean, miserly, close-fisted man, whose wife wanted to say something good about him after his death, and this was the epigram: "He was not so mean a man sometimes as he was at other times." The other man was large-hearted and liberal, gave much more than a tenth of his income to the Lord and was loved by everybody. This was the epigram inscribed on his tombstone: "What I used I had; what I saved I left behind; what I gave away I took with me." When will men learn that character is better than gold, that treasures

in heaven are worth vastly more than treasures on earth?

Just before his death, Horace Greeley exclaimed: "Fame is a vapor, popularity an accident, riches take wings, those who cheer to-day will curse to-morrow; only one thing endures—character." Not money-making and money-hoarding, but the making of character, is the all-important thing in this world.

How to Use Our Wealth.—Our Lord has taught us how to use our money. "Make to yourselves friends by means of the Mammon of unrighteousness, that when it (your money) shall fail, those who have been made friends to Christ and friends to yourself by means of your money in this and in heathen lands, but who have died and gone to heaven before you, will be there at the gate of heaven to receive you into the eternal tabernacles."

When Mahmoud, the conqueror of India, had taken the city of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and, seizing a hammer, he struck it one blow, when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasure of fabulous value, which had been hidden within it. Had he spared the idol he would have lost all this wealth.

My friends, break the idols of your hearts, whatever they may be; let go your grip on what belongs to God; give yourselves to Him for cleansing and for service; honor Him with your substance and there will rain upon you from the throne of grace "the unsearchable riches of Christ."

AGNOSTICISM,

OR, DOUBT AS TO THE EXISTENCE OF GOD.

I found an altar with this inscription, "To the unknown God." *Acts 17:23.*

If thou knewest. *John 4:10.*

If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself. *John 7:17.*

AGNOSTICISM seems to have originated in the mind of Prof. Thomas A. Huxley in 1869. The circumstances under which he invented the word agnostic to express his views on the subject of religion were rather amusing. He says: "When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist or a pantheist, a materialist or an idealist, a Christian or a free-thinker, I found that the more I learned and reflected the less ready was the answer, and at last I came to the conclusion that I had neither art nor part with any of these denominations except the last. This was my situation when I had the good fortune to find a place among the members of that remarkable confraternity of antagonists, long since deceased—the Metaphysical Society. Every variety of phil-

osophical and theological opinion was represented there, and expressed itself with entire openness. Most of my colleagues were 'ists' of one sort or another, and however friendly they might be, I, the man without a rag of a label to cover himself with, could not fail to have some of the uneasy feelings which must have beset the historical fox, when, after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought and invented what I conceived to be the appropriate title of agnostic, and I took the earliest opportunity of parading it at our society to show that I, too, had a tail like the other foxes. To my great satisfaction, the term took, and when the Spectator had stood god-father to it, any suspicion in the minds of respectable people that a knowledge of its parentage might have awakened was, of course, completely lulled." It was then, under circumstances of embarrassment, that Prof. Huxley invented the shortest and apparently the most humble creed of all the isms under the sun.

The Meaning of Agnosticism.—The word agnostic, which Mr. Huxley took from Paul's mention of the "Altar to the unknown God," means unknown and unknowable. The agnostic disclaims any knowledge of God or of the ultimate nature of things. He holds that human knowledge is limited to experience, and that since the absolute and unconditioned, if it exists at all, can

not fall within the range of human experience, we can not assert anything in regard to it. Hence we should neither affirm nor deny the existence of God. A discrimination should be made between atheism and agnosticism. The atheist flatly denies the existence of God, while the agnostic denies the possibility of knowing that there is a God. There are perhaps but few out-and-out atheists. And yet it is written: "The fool hath said in his heart there is no God." Of all the fools in the world he is the greatest who, in the light of nature and revelation, in the midst of altars piled upon altars and grace added to grace, says: "There is no God." Can you think of anything more foolish than to believe that all this rare fabric of creation, teeming with life in its variety of forms, came by chance, when we know that all the skill of man can not even create an oyster? Can there be anything more foolish than to see the rare effects that we do see and not believe that there is an adequate intelligent cause back of it all? The constant rotation of the earth round the sun, the planets pursuing in perfect order their appointed courses, the changes of the seasons, winter and spring, summer and fall, an excellent system of government, and yet no ruler? A motion without an immovable; a circle without a center; a time without an eternity; a second without a first; a thing that begins not from itself, and not to perceive there is something

from which it does begin, which must be without beginning. This is atheism. The thing formed says nothing formed it; that which is made is, and that which made it is not. This is atheism. The man who says there is no God sins with a very high hand against the light of nature and revelation.

The agnostic, however, does not go quite so far as the atheist. His creed can be summed up in these words: I don't know; nobody knows. And yet his creed implies a doubt as to the existence of God and an arrogant assumption that no one can prove His existence. Furthermore, it involves a refusal of faith until His existence be mathematically demonstrated, which would be no faith at all. For if God's existence could be absolutely proved there would be no room for faith. The position, therefore, of the agnostic, apparently humble—a confession of ignorance—is but very little better than the position of the atheist. He is as a man who stands on a hole in the ground. He reminds me of the Kentuckian who, during the civil war, was on the side of the Union or Confederate army, according to which was the nearest. Finally a determined effort was made to force him to define his position. A neighbor was sent as a committee to tell him that all his neighbors wanted to know where he stood. He tried to evade the question. But the committeeman pressed him for a definite answer. He

said: "We want to know just what you are down deep in your heart." "Well, neighbor," said he, "now look here; if you won't tell I'll tell you. I am nothing, just nothing, and but very little of that." That is about what agnosticism means. It is a religion of know-nothingism. There may be a God; I do not know; nobody knows. There may be a hereafter, or there may not; I do not know; nobody knows. But how does he know that nobody knows, unless he is himself infinite in knowledge?

Do you see how the agnostic goes at one bound from a confession of ignorance to an assumption of universal knowledge? A disciple of this ism once said: "An agnostic is one who is not certain of anything." Then how is he certain that nobody else knows whether there is a God or not? While a student in college I received a rebuke which has done me a vast amount of good. One day the professor asked me to put on the blackboard the solution of a difficult problem in advanced algebra. I had not yet solved it, and I knew none of the boys in the class had solved it, though we had worked at it for a week. But to the board I went and worked at it nearly another hour. Finally I threw down my crayon and said: "Professor, it can't be solved. It's a false proposition." "Tut, tut, tut," said the professor. He then took a piece of crayon and in three minutes he solved the difficult part of the problem and

then said: "Young man, do you see?" "I see," said I. He placed his hand on my head and said: "Never again say a thing is false because you can not see through it. Maybe somebody else can."

God's Non-Existence More Difficult to Prove than His Existence.—Now, suppose we can not prove to an absolute certainty God's existence. It is a thousand times more difficult to prove that He does not exist. One who denies the existence of God, or even doubts His existence, is involved in inextricable difficulties. He has a thousand and one things to account for that he can not satisfactorily explain if he denies the existence of an intelligent Creator. To me at least God's existence seems to be a scientific necessity. Creation can not be accounted for without Him. If God's existence is granted, then creation and the mysteries of life may find solution. Dr. Christlieb, an eminent scholar and lecturer at Bonn University, says: "The denial of the existence of God involves a perfectly monstrous hypothesis. Before one can say that the world is without a God he must first have become thoroughly conversant with the whole world. He must have searched through the universe of suns and stars, as well as the history of all ages; he must have wandered through the whole realm of space and time in order to be able to assert with truth: 'Nowhere has a trace of God been found.' He must be acquainted with every force in the whole universe;

for should but one escape him, that very one might be God. He must be able to count up with certainty all the causes of existence, for were there one that he did not know, that one might be God. He must be in absolute possession of all the elements of truth, which form the whole body of our knowledge; for else the one factor which he did not possess might be just the very truth that there is a God. In short, to be able to affirm authoritatively that no God exists a man must be omniscient and omnipresent; that is, he himself must be God, and then, after all, there would be one." It requires but a moment's reflection to convince any intelligent man that it is infinitely more difficult for the agnostic to prove the non-existence of God than for the Christian to prove His existence. The fact is, we can not prove to an absolute certainty by any process of human reason alone that there is or is not a personal, intelligent, all-wise God. But even if we should eliminate Christ and the Bible from the discussion, the believer in God has decidedly the best of the argument. The argument from design in creation is everywhere apparent, and from the intellectual and moral nature of man is almost conclusive evidence as to the existence of God. Does not man, in becoming conscious of his own personality, become at the same time conscious of his state as a conditioned and limited being? And is not the acknowledgment that there must

be a Being who is absolute and unconditioned a necessary corollary? Luthardt has well said: "The perception of his own relativity leads man to the idea of some higher Being on whom his own existence depends, and this Being he can conceive only as one that is absolute—above himself and above nature—that is, God." The existence of God seems to be an inward necessity of thought. The world over, man's heart believes in the existence of a God. Hence the denial of His existence is an arbitrary act of will. But in addition to all that has been said, the believer has the direct, positive, conclusive revelations of the Bible. The Christian's God is revealed rather than discovered. The world by wisdom (that is, human wisdom) knew not and knows not God. To the wise Athenians Paul said, when he "found" an altar with this inscription to the unknown God, whom therefore ye ignorantly worship, Him declare I unto you." And in another connection he declares that the knowledge he had of this, to the Greeks, unknown God, he had obtained by revelation. Agnosticism as well as atheism is condemned by science, refuted by reason, rejected by revelation, contradicted by experience and discredited by morality. And yet, while there are but few atheists, there are many agnostics, and among them a few scholars and profound thinkers along other lines than religion. Their opinions are good on some things, but valueless on

theology and the interpretations of the Scriptures.

The Secret of Atheism and Agnosticism.—What is the secret of unbelief in God, whether it manifests itself in atheism or agnosticism? Nine times out of ten it is traceable to ignorance of the Scriptures. Sometimes it is due to the wickedness of the human heart and rebellion against restraints. We must admit, however, that there are some honest doubters. The man who wrote the biography of Thomas Paine tried to excuse his blunders and ridiculous criticisms of the Scriptures on the ground that he was without a Bible and could not procure one at the time he wrote "The Age of Reason." Robert Ingersoll was not very familiar with the Bible when he lectured on the "Mistakes of Moses." He made a hundred mistakes to where Moses made one. But he was an eloquent man, a captivating speaker, and made money out of his attacks on God and His Word. A young man who entered one of the colleges in Ohio said to the president: "I want it understood at the start that I am an unbeliever in God." The president said: "Have you carefully read the Bible?" "No, sir, I have not, because I am an unbeliever." That was about as logical as if a young man should say: "I am ignorant, therefore I should not be expected to go to school." Benjamin Franklin belonged to a literary club whose members were

wont to ridicule the Bible. Franklin decided to test their knowledge of the Bible. At one of their meetings he read the story of Ruth, which he had put in manuscript form. They were delighted with it, and requested that it be printed. Franklin then exposed their ignorance by informing them that it was already in printed form, and if they would read a book called the Bible they would find it. There are in the world to-day many educated, cultured people who are densely ignorant of the Scriptures. Their opinions on religion are worthless. Gilbert West and Lord Littleton were two of the most pronounced unbelievers in all London. West said to Littleton one day: "Why don't you write a paper against the Christian religion and have it published and wipe this fanaticism out of existence?" Littleton said: "West, I will write a paper against Christianity if you will write one." "All right; I will do it." West was to show the impossibility of the resurrection of Christ. Littleton was to refute the conversion of Paul. After carefully investigating their respective subjects for several weeks they met. Littleton said: "West, what have you made out?" "I am a thorough believer in the Christian religion as a result of my investigation," was the reply. Littleton cheerfully responded: "I, too, am convinced that what the Bible says is true." And these men both became followers of Christ.

The Results of Agnosticism.—What does agnosticism do for humanity? Has it blessed any souls? Has it kindled hope in any human heart? Has it comforted the sorrowing? Has it helped to advance civilization? How many colleges has it founded? In what ways has it done any good whatsoever? The fact is, agnosticism as well as atheism leaves one in the dark, without hope and without God. Dr. George C. Lorimer has called our attention to a curious little book, entitled "The Rosicrucians," in which an English peasant is represented as making an important discovery. The story is related as follows: "As he was completing a trench at the close of a long and laborious day's work his pick suddenly struck something hard, which emitted sparks. On examination it proved to be an oblong slab of granite, in the center of which was inserted an iron ring. He removed the stone and found that it covered an entrance leading to subterranean chambers. He determined to descend the rude and broken steps, and attempted to penetrate the darkness. Down he clambered until the aperture disappeared and he was surrounded by the blackness of darkness. He continued, however, in his perilous journey, and at the foot of a steeper staircase of stone he saw a steady, though pale, light gleaming. This was shining as if from a star or coming from the center of the earth. Naturally enough, his alarm increased, but resolutely hush-

ing the voice of fear, he decided to explore the cave, and, if possible, solve the mystery. But as he cautiously felt his way he thought he heard noises as of horses and wagons over his head, which, combined with strange aromas that filled the cavern, heightened his bewilderment and apprehension. Awe-stricken as he was, he followed the light, which grew brighter as he advanced, and gradually led him to a large square-built chamber. Here was a flagged pavement and a somewhat lofty roof, in the groins of which was a rose, exquisitely carved in dark marble. The place was solemn and gloomy, and great was the surprise of the peasant to see in the chamber the image of a man sitting in a rude chair, intently reading a huge book by the flickering radiance of an ancient lamp suspended from the ceiling. An involuntary cry of astonishment rose to his lips, and, though anxious to retreat, he actually took a step forward, and as he did so the figure started bolt upright, as if amazed at his boldness. Its hooded head was reared apparently in angry mood, and it moved as though it would address the intruder. The peasant, not deterred by threatening looks, drew nearer and yet nearer to the occupant of the stone-like throne. But as he advanced the hooded form thrust out its long arm and waved an iron baton forbiddingly, and then, as if perceiving that the intruder would presumptuously adventure closer, it violently struck

the lamp, and, amid crashing, detonating thunders, out went the light. Enwrapped in darkness, the brave peasant tremblingly stood and realized that he had reached a boundary beyond which he could not go. He found himself in the abyss of midnight, reflecting, doubtless, on what had taken place, and slowly discovering that the effort to transcend the limits of inquiry had only resulted in distracting disorder and paralyzing portents." In some such fashion not a few of our fellow-men, anxious to know the secrets of cause and effect, have become bewildered and lost in darkness and despair. Prof. Tyndall has fittingly said: "The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence." Those who seek to transcend the conditions under which knowledge is possible are, in Goethe's opinion, "As wise as little children, who, when they have looked into a mirror, turn it around to see what is behind it." Human reason can take a man only so far, and if reason is his only guide he finds himself ultimately enwrapped in darkness.

The Way Out.—But, thanks to a merciful Heavenly Father, there is a way out of darkness and despair. While Athens was painting and carving and making orations, while Rome was conquering and building, while Jerusalem was garnishing the sepulchres of the prophets and

robbing widows' houses, the Man of Galilee down there in Palestine was solving the mysteries of life and teaching truth destined to revolutionize the thought of the world and lead every true inquirer out of darkness into light. To the woman at Jacob's well He said: "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water." And a little later on He said: "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Rightness of heart, not sharpness of intellect, is the condition of spiritual knowledge. Newton was living in the atmosphere of science, with the faculty of observation in fullest exercise, else he would not have seen the apple drop and have discovered the law of gravitation. An accident, you may call it, but it was an accident which could have happened only to a Newton. Christ brought the light of heaven down to the streets of Capernaum. Those who opened their eyes saw the light; those who believed felt its power; those who followed on saw its glory. Revelation is conditioned by faith. "If any man will believe he shall know." The agnostic says: "If I could know, I would believe." Jesus says: "Believe and thou shalt know." The agnostic says: "If there is a God, He is unknown and unknowable." Jesus says: "I have revealed Him unto you."

And in this revelation millions upon millions have found light for darkness, comfort for sorrow, strength for weakness, hope for despair. No honest doubter needs to be long in the dark. This very night, my friend, you may know in your heart that there is a God and pardon for sin, if you will bow your head as well as your heart before Calvary. An honest doubter once prayed: "O God, if there is a God, reveal Thyself to me." The revelation came and he was a saved and happy man. Agnosticism is the gospel of despair. Christianity is the gospel of hope. Agnosticism points to death as the end. Christianity points to the palace of the King. The grave is not the terminus, but the tunnel, not the way down, but the way up, out of the night into the light, from clouds to crowns.

MATERIALISM,

OR, THE GREAT DELUSION.

If the dead are not raised, let us eat and drink, for to-morrow we die. 1 Cor. 15:22.

He endured as seeing Him who is invisible. Heb. 11:27.

THE two great antagonistic conceptions of life are couched in these texts; the material in the one, the spiritual in the other. In his profound discussion of the doctrine of the resurrection, the Apostle Paul says, in substance: If the Gospel I have been preaching—which by revelation I received—is not true, if there is no reality in the religion of Christ, if the dead are not raised, then let us adopt the epicurean or materialistic theory of life, “let us eat and drink, for to-morrow we die.” It is a quotation from the Epicurean manual or creed.

Materialism as a Philosophy Is No Better than Atheism.—Materialism, as a formulated system of philosophy, having its origin in the school of Epicurus, is very closely connected with atheism. In fact, materialism plays into the hand of atheism, and atheism flatly denies the existence of God, and consequently is driven to the conclusion

that matter is eternal, while materialism merges God into matter and maintains that there is no such thing as a separate spiritual substance. In short, materialism is the deification of matter. Dr. Christlieb has properly said: "Every false belief and every act of unbelief involves a disposition to sensualism and materialism. Every apostasy from the living God, who is a spirit, necessitates a tendency in the opposite direction to the deification of matter, though it may not always go so far." Materialism in its extreme views does away with God and the immortality of the soul. While Christian Science claims there is no reality but spirit, materialism claims there is no reality but matter. It is "the philosophy of dirt," clasping hands with the philosophy of animal life. Here are some of its teachings: "Man is the sum of his parents and his nurse, of time and place, of wind and weather, of sound and light, of food and clothing; his will is the necessary consequence of all these causes, governed by the laws of nature, just as the planet in its orbit and the vegetable in its soil. Thought consists in the motion of matter; it is the translocation of the cerebral substance; without phosphorus there can be no thought, and consciousness itself is nothing but an attribute of matter." As one has expressed it: "Man is nothing more than a Mosaic figure made up of different atoms and mechanically combined in an elaborate shape."

This ism claims that "Sin lies in the unnatural, and not in the will to do evil. Wickedness in individuals is a natural phenomenon. The organism can not govern itself; it is governed by the law of its material combination. Free will does not exist. Hence there is no responsibility and no right to punish. Everything takes place under an iron necessity." Lucretius, one of the most celebrated disciples of Epicurus, says: "Nature is spontaneous. It does everything of itself, without the meddling of the gods. Man is earth-begotten, earth-bound and earth-destined." It is hardly necessary, in the presence of an intelligent audience like this, to spend much time in refuting such claims as have been cited, nor is it the purpose of this discourse to do so. Suffice it to say that the philosophy of the materialist is refuted not only by revelation, but by science. The leading scientists in the land believe in God, in the spiritual as distinct from material, and in the immortality of the soul.

The Testimony of Great Men.—Oersted says: "The conception of the universe is incomplete if not comprehended as the constant and continuous work of the eternally creating spirit." Del-sarte says: "All things visible are the expression of an interior spiritual essence." Faraday speaks of the original atom as "A point of force." Morell says: "Matter, after all, may be reduced to force, and force to spirit as its source and

spring." Joseph Cook says: "As science progresses it draws nearer in all its forms to the proof of the spiritual origin of force." Prof. C. A. Young, the astronomer, when asked to state his opinion regarding the forces which move and control the planets, made this reply: "By the exercise of my will I lift my arm and move my body. I think that it is in some similar way, by the exercise of God's will, that the heavenly bodies are moved and controlled." Herschel said: "It is but reasonable to regard the force of gravitation as the direct result of a consciousness or a will existing somewhere." The authors of "The Unseen Universe" have proved by a line of argument which has never been controverted, and probably never will be, that "the visible universe is developed from the invisible." Similar quotations might be made from such men as President Hitchcock, Prof. Silliman, and Agassiz, Dana and Dawson, and many others. The fact is, the best thought of the world is on the side of God and the Christian religion.

We Are All Too Materialistic.—But passing from the philosophical side of the question, let us devote our special attention to the consideration of the only too evident fact that we are all too materialistic. Whatever our real belief may be as to the origin of matter, whether we write, "Mindless over the dateless procession of things," or believe in the existence of a personal, intelli-

gent, all-wise and all-powerful God back of all and over all, the mass of humanity is living as if there were no God. Many believers in, and even professed followers of Christ are not practicing what they believe and profess. Men are devoting their energies to the material and the tangible. They seem to believe only in what they can see and touch. They act as if the wisdom of man was to know the material, as if his mission were to work only on the material. Mrs. Browning has given us these lines:

For everywhere
We're too materialistic—eating clay,
(Like men of the West), instead of Adam's corn
And Noah's wine; clay by handfuls, clay by lumps,
Until we're filled up to the throat with clay,
And grow the grimy color of the ground
On which we are feeding. Aye, materialist
The age's name is. God himself with some
Is apprehended as the bare result
Of what His hand has materially formed.

That our times are intensely materialistic no one can doubt. We are probing the very heart of the universe and bringing its hidden mysteries into light. Natural forces are yielding to the questioning spirit of this age as to no other. Men are actually intoxicated with the material triumphs of our times. We are subduing forces that have never been subdued and accomplishing the seemingly impossible. We are moving with

tremendous speed. If our grandfathers could get out of their graves to-day they would hardly know where they were at. Take Methuselah, for instance. He was born entirely too soon to see anything or know anything. Although he lived 969 years, almost a millennium, he didn't see anything, didn't know anything, didn't go anywhere. He never saw a book, never read a newspaper, never wrote a letter, never got one. He never saw a steam engine, never witnessed a political jollification, never enjoyed the advantages of a city or town council. Never rode a bicycle, never tried to. Think of living on this earth nearly a thousand years and yet missing the opportunity of life. A man can live longer, see more and go farther in ten years to-day than Methuselah did in his long life. And why? Because of the marvelous material triumphs of mankind. Now, along with these triumphs has come a new ambition and aim in life. Instead of seeking primarily the culture of the soul, we are concerned with the conquest of nature. Everywhere we are digging, and delving, and mining, and projecting railroads, and compassing land and sea, and making everything tributary to man's temporal gratification and comfort. While we all, of course, rejoice in these material triumphs and comforts, is it not possible that we are blinding ourselves to the reality of other and more important things? Dr. Daniel Gregory, editor of the *Homiletic Re-*

view, says: "The intense materialism of the times is not only making logical wreck of the world's thinking, but is making wreck of the highest feelings, and grandest motives, and sublimest possibilities to which Christianity would exalt humanity. The present, the fleeting, the tangible occupy the thought of man."

The Gospel of the Flesh the Great Delusion.—Perhaps the greatest of all modern delusions is this gospel of the flesh. The leading feature in the catechism of practical materialism is this: "What is the chief end of man?" The answer: "To have a good time and come out number one." Animal enjoyment is the great end of existence. Many there are "whose god is their belly," who say, "Let us eat and drink, for to-morrow we die." Let us make the world cheerful and bright with material things. Plant flowers where there are none. Have a good time while you can, for there is no more beyond. This delusion of earth-centered pursuits is so complete with some that they have come to consider the natural man as real and substantial, while the spiritual man is not only unsubstantial, but unreal. Mr. Theodore F. Seward, in his book entitled "The School of Life," says: "An insane person puts a few feathers in his hair and thinks he wears a crown. He hoards a handful of pebbles in a corner and is rich with uncounted gold. Truly he would be right if all men agreed with him. If all were un-

der the same delusion the world would be full of crowns and gold. Many there are who go through the world treating pebbles as gold and gold as pebbles. They are bartering eternal joys for a little seeming good in the few days of this feverish existence." If it is true that man has only an animal nature, if he is not a child of God and an heir of immortality, if he is organized merely for the full enjoyment of his present life, then all that we have stupidly considered to be virtue is only a sin against his destiny. If the visible and material constitute the only reality, then we may well busy ourselves scraping the earth with our muck rakes and never look upward, like the boy who found a coin one day on the dusty road, and ever afterward, as he walked, he kept his eyes on the earth looking for coin. In the olden time, it is said, a cavalry company going to battle passed through a dark and cavernous path. Something rattled beneath the horses' hoofs and a sepulchral voice was heard to say: "He who gathers will be sorry, and he who gathers not will be more sorry still." One of the men leaped from his horse in the dark and gathered up a handful of pebbles, as he supposed, but on emerging into the light of day he found that his palm was full of beautiful and precious gems. Friends, it will be so with us. We shall find, when the light of the eternal morning breaks upon us, those of us who are serving and gather-

ing with Christ will be sorry one day that we did not serve better and gather more, and those of us who gather only for this life will be more sorry still. Is there no life beyond? Is there no reality in the invisible? "What do you believe?" a celebrated author makes one of his heroes inquire. The reply was: "I believe in that," stamping his foot on the solid earth. It is a sorry world if a man can believe only in that which is beneath him, only in the tangible and visible.

The Invisible Exercises Imperial Dominion Over Us.—The fact is, the invisible exercises imperial dominion over us. The mightiest forces in the universe are the invisible. There is a power by means of which we are enabled to live, and do live, with the absent, the distant, the dead, and even the unknown. A young man comes to the city, and, week after week, month after month, resists the powerful temptations to go wrong. His feet refuse to cross the threshold of saloon or den of vice. What is it that holds him in the right way? There is an invisible past, a godly home with its altar of prayer, a father's parting blessing, or it may be a mother's dying counsel. He endures because he sees the invisible—not only these invisible dear ones, and feels these invisible forces—but because, like Moses, he sees the invisible God. Light, which makes all things clear, is to us invisible. We can not see the atmosphere, but we can see objects through it, and

in the atmosphere we live. We are surrounded by it, saturated with it, wrapped up in it. The bird might say to his mate: "Where is the air?" The fish might ask in the lake: "Where is the water?" Man may say: "Where is God? I do not see Him, I can not touch Him, I can not feel Him with my fingers. Where is He?" And yet it is in Him that we live and move and have our being. His truth, holiness, goodness, love and mercy have neither material form nor visible color. But they are all about us and are as real as life itself. Paul says: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." The invisible can be seen only through the invisible, the eternal only through that in us, which is itself immortal. "Blessed are the pure in heart, for they shall see God." The pure heart is the organ through which the invisible One may be seen. We are informed "that Dannecker, the German sculptor, who died a generation ago, left statues of Ariadne and Sappho and a colossal figure of Christ. His early fame he won for works connected with Greek and Roman mythology. When he had labored two years upon the statue of Christ, the marble was apparently finished. He called a little girl into his studio, and, pointing to the form of the Christ, he asked: 'Who is that?' 'A great man,' was the child's reply. 'Only a great man?' said the sculptor to himself.

For a time he was hopeless. He felt that he had failed. But finally taking courage, he began again to chisel the marble, and for six years he cut and carved. Again he called in a little girl and put her before the finished piece. 'Who is that?' he said. The immediate reply was: 'Suffer little children to come unto me.' It was the firm belief of the artist that, for this special task, God had given him a special vision of the Christ. After this he attracted the attention of Napoleon. 'Come to Paris,' said the Frenchman; 'make me a statue of Venus.' Dannecker's reply was this: 'A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess. My art is henceforth consecrated.'"

The man who gets a clear vision of the invisible God, who feels the touch of the Holy Spirit, gains a wider prospect, breathes a more bracing atmosphere and lives a purer, nobler life. When the thinking, acting, aspiring man can rise above the material and light his candle at the altar of the covenant of the invisible Father, when he can see Him by faith on His throne and by his side, when he takes his daily observations from the light that falls upon his path, then grandeur invests his life, royalty impels and crowns his actions, sublimity inspires his thought, and, other things being equal, he successfully scales the

heights of intellectual and moral greatness. With good reason did William Faber say :

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field,
When most invisible.

SOCIALISTIC SECULARISM,
OR, THE ORDER OF CHRIST'S KINGDOM REVERSED.

But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.
Matthew 6:33.

SOCIALISM is a subject that should be considered with candor and care. It should not be discussed in a loose, indiscriminate manner, as it sometimes is.

Not All Socialists Are Violent Men.—Socialism is an attractive word. It has appealed to and attracted not only discontented, envious and lawless men, but noble-minded, philanthropic, self-sacrificing men as well. That there are Christians among Socialists there can be no doubt. Under proper limitations socialism is a New Testament conception, pleading for a more orderly and harmonious arrangement of the social relations of mankind. The spirit of the Gospel is that the strong should help the weak; that the rich should minister to the worthy poor, not, however, by compulsion. It is written: "Bear ye one another's burdens and so fulfill the law of Christ." If the New Testament principles were only supreme in the affairs of the world, the so-

cial condition of humanity would be greatly improved. The result would be less of separateness and more of unity, less of injustice and more of justice, less of competition and more of co-operation. Christ gave His life for men, and He teaches us that we should lay down our lives for our brethren.

In the early days of Christianity, the Christians in Jerusalem had all things common. But that community of goods was the result of voluntary action on the part of the disciples. The government did not compel them to bring their possessions and put them into the common fund; nor were they required to do so by the new religion. It was purely a free-will act and it was of short duration, probably because it was found to be impractical.

Josephus, in writing of the peculiarities of the Essenes, says: "Nor is there to be found any one among them who hath more than another; for it is a law among them that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty or excess of riches, but every one's possessions are intermingled with every other's possessions, and so there is, as it were, one patrimony among all the brethren."

An attempt was made in England in 1850 to establish what might be called Christian social-

ism. The movement met with a measure of success, under the leadership of such men as Charles Kingsley, Frederick D. Maurice, Thomas Hughes and others. These men maintained that Christianity should be directly applied to the ordinary pursuits of life, and that consequently the present system of competition should give place to co-operative associations, both as to products and distribution, where all might work together as brothers. They did not claim, however, that a change in the outward circumstances in the laborer's life, such as is aimed at in most socialistic schemes, would settle the labor question, but that there must be an inner change brought about by education and elevation of character, especially through Christianity, in order to right the wrongs of society. Furthermore, they contended that the aid of the state should not be invoked further than to remove all hostile legislation.

A movement similar to this appeared somewhat earlier in France. In the United States the doctrine of Christian socialism has been frequently taught. A little community having all things in common was formed some years ago at Zoar, Ohio, a few miles out from Canton. But I understand it has recently culminated in failure, following the fate of all such sporadic attempts. Many other Socialists there are who, though not Christians, are nevertheless not desperate men, but rather faddists, who think they have a rem-

edy for all the ills of society and a method by which the millennium might soon come. Were we not limited by time and space, it would be interesting to trace the history of socialism from all its attempts and experiments, more or less crude, down to the elaborate systems as they are known at the present time. But this would defeat the purpose of this discourse.

Socialism Different from Anarchism.—Some there are who seem to think that socialism, as an organized system, is identical with anarchism. But not so. They are at variance with each other. Anarchists are Socialists of the most radical and violent character, but Socialists are not necessarily Anarchists, though some of them may be anarchistic in their tendencies.

In the Encyclopedia of Social Reforms we learn that "Up to and after the organization of the International, socialism had been identified with communism, and, indeed, with any form of effort after or theory of a general co-operative civilization. But soon after the organization of the International, two distinct parties were developed within it. One party, led by Bakounin, sought a communism to be established on the ruins of existing institutions; the other, led by Marx, sought a communism to be established through the evolution of existing institutions. It is to this view that modern socialism has come. The two parties came to a clash in the congress

of the International at The Hague, in 1872. In that congress the Marxist party won, and since then the Socialists and the Anarchist Communists, as the other party soon learned to call its faith, have never come together. The party led by Bakounin rejected The Hague congress and established a new International, which they claimed to be the real one, and by their intensity and violence for a while carried the majority of continental workmen with them, but the futility of their anarchistic methods gradually led the overwhelming majority of the workers for communism in all countries to declare for the Socialists."

I have quoted at length from this authority because of its reliability and because of the importance of the point in hand. Socialism, in its modern form, as well as anarchism, nihilism, communism, and other isms, is the product of the old country. These isms were born in an age of materialism and atheism and under conditions favorable to their growth. As one has said: "The despotism of the few and the wretchedness of the many have produced European socialism." These isms have found their way to America. Because of the liberty of our government and because of the great material prosperity of all classes in the United States, it is questionable as to whether there are many Americans who are violent Socialists, much less Anarchists. These disturbing

elements have for the most part come from across the water.

There are two great socialistic parties in the United States, known as the "Socialistic Labor Party" and "The International Workingmen's Association." Of these two societies Dr. Josiah Strong says: "The one is the thin, the other the thick end of the socialistic wedge. Both seek to overthrow existing social and economical institutions; both propose a co-operative form of production and exchange as a substitute for the existing capitalistic and competitive system; both expect a great and bloody revolution, but they differ widely as to policy and extreme doctrines. The platform of the Socialistic Labor party contains much that is reasonable and is well calculated to disciple American workmen. It does not, as a party, attack the family or religion, and is opposed to anarchy. The International Workingmen's Association, which is much the larger party, is extreme and violent. The ideals of the Internationals are: common property, socialistic production and distribution, the grossest materialism, free love in all social arrangements, perfect individualism, or, in other words, anarchy."

Let us, then, keep these distinctions in mind, limiting ourselves to the one party to-night, and leaving the other to be considered one week from to-night, under the title, "Anarchism, or, Rebellion Against Authority." Another distinction

that ought to be made is that union organizations of labor are not socialistic. In fact, the Socialists have no use for the unionists. What, then, is modern socialism, pure and simple?

Definitions of Socialism.—The Century Dictionary says: "Socialism is any theory or system of social organization which would abolish entirely or in part the individual effort and competition on which modern society rests, and substitute for it co-operative action; would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instrument and means of production, the joint possession of the members of the community." John Stuart Mill says: "What is characteristic of socialism is the joint ownership by all the members of the community of the instruments and means of production, which carries with it the consequence that the division of all the produce among the body of owners must be a public act, performed according to the rules laid down by the community." Prof. Richard T. Ely, on socialism and social reform, says: "The results of the analysis of socialism may be brought together in a definition which would read somewhat as follows: Socialism is that contemplated system of industrial society which proposes the abolition of private property in the great material instruments of production and the substitution therefor of collective property, and advocates the

collective management of production, together with the distribution of social income by society and private property in the larger proportion of this social income." Gen. Francis A. Walker says: "That which characterizes the proper Socialist is a distrust or dislike of competition as an agency for distributing the products of industry, or a distrust or dislike of the organization of industrial society into producing classes; a distrust, a dislike so deep as to induce the purpose to break down what is termed the capitalistic system by giving to the state the initiative in production, wholly or generally, and the sole or chief control of all industrial enterprise." These definitions by eminent men who have made a study of the subject are sufficient to give us a clear conception of the real contentions of the Socialists.

Socialism Impracticable and Unjust.—The introduction of such a system as is advocated by the Socialist would, in my judgment, culminate in absolute failure. Energy would be paralyzed and progress arrested. There would be no encouragement, no mighty inducements to exceptional endeavor. Great enterprises would be almost impossible and stupidity would be at a premium. Government under such a system would become more corrupt than any we have ever known. Guizot says that the "prime element in modern European civilization is the energy of individual life, the force of personal existence."

Whatever good might result, equality would certainly not be one of the results. Equality could not maintain for one week. Twice such a scheme was tried during the Roman republic—namely, under Sylla and the second triumvirate, and in both instances it brought “dismay and distress” to the people and failed at every point. Not only would such a scheme fail in this land of enterprise and of large opportunities, but it would be manifestly unjust. It would pull down those who are industrious and enterprising in order to lift up those who are idle and shiftless. Elliott, a rhymers, has written these lines concerning the communist, which fit the Socialist quite as well:

What is a communist? One who hath yearnings
For equal division of unequal earnings;
Idler or bungler, he's one who is willing
To fork out his penny and pocket your shilling.

Then Elliott tells us how he thinks such a man would pray:

Lord, send us weeks of Sundays,
A saint's day every day;
Shirts gratis, ditto breeches,
Less work and double pay.

While this would not be true of all Socialists, one can well conceive how multitudes of people would conduct themselves in harmony with the above sentiment if they knew they could draw out of the common fund, and that the state was

responsible for their support and protection. Wendell Philips is represented as having said that "the minority under existing arrangements has to think and work for the majority, and this majority very likely would increase indefinitely were it accepted as a fundamental principle that it could transfer the responsibility for its welfare to the government. A premium this, offered to improvidence and shiftlessness. What a delightful paradise society would become for lazzaroni and gaberlunzie men and for the whole tattered fraternity of idlers and beggars who believe that the world owes them a living." Some socialistic leaders are under the delusion that our industrial system is on the eve of a great and perhaps bloody revolution, but such a radical change as they suggest is not likely soon to take place in this great Republic. There are, of course, under the present system, unjust inequalities and needless oppression and distress. But the Socialists are "eminently unfit" to better the condition of society, and especially by the methods which they propose.

Socialism Aims at Goods Rather than Goodness.—The greatest mistake that socialism makes is that it "aims at goods rather than goodness." It is intensely secular. It undertakes to measure human welfare simply by utilitarian rules. It seeks to promote human welfare by material means. It gives exclusive attention to this pres-

ent life and relegates all considerations pertaining to a future life to a secondary place. It ignores religious duties and instruction. Many of the socialistic leaders have lost faith in God and in the immortality of the soul; have become envious of those who are more prosperous than themselves; have given up all hope of help from a divine source, and consequently have taken the matter in their own hands to right the wrongs of society. That the moral atmosphere of the world to-day is hazy with socialistic secularism the thoughtful student will not deny. And this socialistic secularism reverses the order of Christ's kingdom. It makes the first principles secondary and secondary principles first. It aims to save society without saving the individual first. Mr. Walter Walsh wrote a very able article some years ago in the *Contemporary Review*, in which he says: "To-day it is the sociological question that engages the deepest attention and attracts the fondest hopes, and it is from this the new secularism springs. Man is not all brain, and the bald rationalism of the hall of science fails before the positive demands of modern humanitarianism. The age is impatient of mere negations. It has discovered that man has a back and a belly as well as a brain, and the question how to clothe the one and fill the other has eclipsed public interest in Cain's wife and the mistakes of Moses. Every appeal of historic Christianity is

reversed by the new socialistic secularism. It speaks not about sin, but about sociology; not of penitence, but of reform; of economics, but not of faith; it aspires to satisfy the body rather than the soul; aims at goods rather than goodness, and denounces ill conditions rather than vicious inclinations. Its devil is not evil personified, but an economic specter called capitalism; and the devil's wife is not sin, as Milton thought, but competition. No reversal could be more complete. The pendulum has swung the other way with a vengeance." Socialistic secularism, in short, seems to say: "Man is not essentially bad; he is the victim of environment. Give him plenty to eat and drink and he will be all right." But it is not in the nature of such things to correct the wrongs of society and satisfy the want of the human heart.

Christ the Laboring Man's Friend.—The Man of Galilee taught the way to a worthy and contented life when He said: "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Christ is the laboring man's best friend. He was Himself not only a laboring man, but a poor man. Poverty was His portion from the cradle to the cross. He earned His bread in the sweat of His brow. Those hands that touched the bier that the dead might awake to life to comfort a sorrowing widow's heart; those hands that were placed on

the sick that they might be restored to health; those hands that held little children in His arms while heaven's blessing was invoked upon them were the same hands that handled the chisel, the plane and the saw. Yes, that One by whom the heavens and the earth were created and by whom they consist; that One who is unlimited in power, who holds the destiny of nations and men in His hands, worked at the carpenter's trade. Most closely and sympathetically did He connect Himself with toiling humanity. With what force, then, should His words come to us all, for we are all laborers, whether with hands or brain? Having tasted the experience of poverty and toil, and knowing what is best for us, He says: "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." That is, all things needful to the physical man. When one gets the spiritual conception of life, his physical necessities are reduced to a minimum. A hog, you know, never knows when it has enough. But a sheep can live on a very little. We are His sheep, if we hear His voice and follow Him. Let us not reverse the order of His kingdom. If we would help to remove the wrongs of society, if we would help to solve the industrial problems of life and bring on the millennium, if we would hasten the day when all homes shall be happy and all hearts contented, then let us follow the instruction of the greatest

social reformer the world has ever known. God's kingdom must first come into the individual heart before it can come to the regeneration of society.

ANARCHISM, OR, REBELLION AGAINST LAW.

Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. *Romans 13:1-3, R. V.*

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well. 1 *Peter 2:13-14.*

ANARCHY means without a ruler, absence of government; a state of society in which there is no law, no supreme authority, no government of man by man; a state of society where individuals may do as they please with impunity; in other words, absolute individual liberty. The chief corner-stone of anarchistic doctrine of whatever form is this: "Individuals, and individuals only, have rights." An Anarchist is one who is in favor of abolishing or overthrowing, by one method or another, all the constituted forms of society and government. He is one who would

break down all institutions of law and order, all property rights, without introducing any other system to take the place of the ones destroyed, leaving nothing but social and political confusion.

Two Schools of Anarchists.—There are, however, two schools of Anarchists, different in characteristics and methods. They are both revolutionary and opposed to government. But the one is comparatively mild, while the other is extremely violent. "The one starts from the individual and advocates a revolution through ideas; the other starts from the community and advocates a revolution through force." Those who do not believe in resorting to violent methods for the accomplishment of their ends are generally known as individualist, or philosophical Anarchists, whose motto is: "Liberty not the daughter, but the mother, of order." Those who seek to overthrow governments by force are known as Anarchist-communists. The assassins, the bombthrowers and dynamiters, both of Europe and America, belong to this latter class. The Anarchist-communists are most numerous in Europe, while the individualist, or philosophical Anarchists are most numerous in America.

The Fathers of Anarchism.—A Frenchman by the name of Pierre Joseph Proudhon, whose father worked in a brewery, was the most pronounced leader of the first of the above mentioned schools of anarchism. This deluded leader of a forlorn

hope was born in 1809, and died (not lamented by all who knew him) in 1865. After a severe struggle with poverty and under the conviction that he had been poorly paid for his services, he published, at the age of thirty-one, his great work entitled "What Is Property?" He maintained that property is the product of the laborer, and not of the capitalist, and that it had been taken from the laborer by legalized wrong or by the aid of monopolies and class legislation created by the state. The most celebrated sentence in his publication, and one that found a warm reception in the minds of not a few, was this: "Property is theft." That sentence constantly fell from the lips of his followers. The remedy that he recommended was, do away with all forms of government, and then each one can retain what his labor has produced. "Government of man by man in every form," he says, "is oppression." His logical conclusion was: "The true form of the state is anarchy."

The other school of anarchism was headed by a Russian. Michael Bakounin, who was born in 1814 and died in 1876, has the distinguished, but unenviable, honor of being the father of revolutionary, radical, red-handed, murderous anarchism. He came of an aristocratic, even princely, family. He was educated by his parents for the military service, and became an artillery officer, stationed in Poland. Finally he became disgust-

ed not only with Russian, but all forms of government, and gave himself to a life of lawlessness and defiance of all forms of constituted authority. In 1843 he visited Paris and made the acquaintance of Proudhon. He went from place to place on the continent of Europe and from one revolutionary party to another, and because of his inconsistencies he received the nickname of "The Mysterious Russian." He was frequently arrested, several times sentenced to be shot, and finally banished to Siberia. From Siberia he escaped by way of Japan and the United States, and in 1860 appeared in London. Aggrieved by his bitter experience in Siberia, he became more and more violent and revolutionary in his methods. He joined the International in London and became the leader of its anarchistic wing against Marx, the leader of the Socialist wing. These two wings clashed in a congress of the International at The Hague in 1872, and ever afterward were separate and distinct organizations. Bakounin was the very embodiment of revolution. Some who knew him personally regarded him as a man of great intellectual ability, tremendous will power and untiring energy. Others considered him as a man of no original thought, but hungry only for notoriety by whatever means it might be obtained. Here are some of the utterances of Bakounin: "We desire a universal revolution, the complete overthrow of government,

so that not one stone of it shall remain upon another, first throughout Europe and then in the rest of the world. Raising the cry of peace for the workers, liberty for the oppressed, and death to tyrants, exploiters and patrons of all kinds, we wish to destroy all states and all churches, with all their institutions and laws, religious, political, judicial, financial, magisterial, academical, economical and social, in order that all these millions of poor human beings who are cheated, enslaved, overworked and exploited—having been at last delivered from their masters and benefactors, whether official or officious, whether associations or individuals—may henceforth and forever breathe in absolute freedom.” Another quotation even more radical, if possible, is the following: “All reasonings about the future are criminal, because they hinder destruction pure and simple, and fetter the progress of the revolution. The revolutionist is a man under a vow. He ought to have no personal interests, no business, no feelings, no property. He ought to be entirely absorbed in one single interest, one single thought, one single passion—revolution. He has only one aim, one science—destruction. For that and for nothing else he studies mechanics, physics, chemistry, and sometimes medicine. With the same object he observes men, characters, the situations and all the conditions of the social order. He despises and detests existing morality.

For him everything is moral that helps on the triumph of the revolution; everything is immoral and criminal that hinders it. Between him and society there is war, war to the death, incessant, irreconcilable. He ought to be ready to die, to endure torture, and, with his own hands, to kill all who place obstacles in the way of the revolution. He must prepare a list of those who are condemned to death and dispatch them in the order of their relative misdoings." Such were the words addressed by the father of extreme anarchism to those who followed him. And such is European anarchism to-day.

American Anarchism.—But, you ask, have we any anarchism of the Bakounin sort in the United States, under this exceedingly liberal government? Most assuredly we have. It is found to-day in almost every nation under the sun. While Europe is the hot-house of anarchism and while it flourishes best in Latin countries, it is here in its most vicious form, found chiefly in the great cities, such as New York and Chicago. There are more hot-headed, desperate Anarchists in America than some are inclined to think, whose doctrine is: "Away with all authority, away with the state, away with the family, away with religion." Some years ago the Internationals adopted unanimously a manifesto at Pittsburg which, among other things, said this: "The church finally seeks to make complete idiots of the mass

and to make them forego the paradise on earth by promising them a fictitious heaven." One of their organs, published in San Francisco, called *Truth*, says: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber, with a musket in hand, and demand their share of the goods of this life." The Pittsburg manifesto again says: "Agitation for the purpose of organization; organization for the purpose of rebellion. There remains but one recourse—force." The blasphemous paper of Herr Most, one of the most extreme Anarchists in this country, says: "Religion, authority and state are all carved out of the same piece of wood—to the devil with them all." In an interview with a reporter of the *New York World*, Mr. Most said: "Assassination is justifiable, terrorism is justifiable, anything is justifiable by means of which anarchistic communism could be established." It is reported that one of the lawyers who defended the notorious Anarchists of Chicago a few years ago, when they were on trial for their lives, made this statement: "Gentlemen of the jury, we admit that the statutes of the State of Illinois have been broken by the conduct of our clients, but what right has the State of Illinois to impose any such limitations upon the employment of industrious men? These Sunday laws are an abridgement of personal

privileges, and you know, gentlemen of the jury, that the people have come to their rights by rising against the tyranny of the law." Defiance of constituted authority, rebellion against law, hatred of God, of the church, of the home, of organized society, unbridled passion, this is the spirit of anarchism.

Such Anarchists Outrank Satan Himself.—The blackest, the most infamous and contemptible ism that was ever born in hell is anarchism. We can not find language strong enough in the English literature, or in any other literature, to condemn this hideous, detestable, nauseous ism. It outranks Satan himself. The old, ancient Satan is a back number in comparison with his modern incarnations. Satan rebelled against law and instigated Adam and Eve to break the law of God, but he did it in a more gentlemanly way than the modern extreme Anarchist would do it. Satan tempted Christ in the wilderness, but he recognized authority. "All these kingdoms will I give Thee if Thou wilt fall down and worship me." Nor did he resort to violence that he might accomplish his purpose. The spirit of modern anarchism is having a deadly effect on reverence for law, is rendering life less valuable and less safe. Dr. Daniel Gregory, in his recent book, entitled "Christ's Trumpet Call to the Ministry," says: "All who are interested in the welfare of humanity will do well to consider thoughtfully

the statistics furnished by Mr. Henry C. Lea in the *Forum* of August, 1894. The record of homicides has gone on swelling in numbers until the annual total in Europe has reached 15,000, and in America 10,000—in the United States alone averaging from 3,000 to 5,000. The record of 20,000 to 25,000 murders annually in so-called Christian nations—surpassing the death roll of most of the great battles of the world, and rolling up a hundred Waterloos or Gettysburgs of death in a century—is assuredly frightful to contemplate, while horribly emphasizing the age as the age of anarchism." That the taking of human life, that the spirit of lawlessness, that the disturbing forces in society, so prevalent in all the world today, are in large measure chargeable to anarchism there can be no doubt.

What Should Be Done with Anarchists.—The question what should be done with such Anarchists as have been described has been, and is, a perplexing question. Of one thing I am certain: public sentiment, by pulpit and press, should be aroused against these men and in favor of a more strict obedience to law. Dr. Josiah Strong says: "When the popular conscience is properly educated, public opinion, like the sun, is found to have its rays of heat as well as of light. And when they are focalized by pulpit or press as a mighty burning glass, that evil, no matter how deeply intrenched in human ignorance and preju-

dice and selfishness it may be, will at length scorch, and writhe, and smoke, and blaze, and consume away." It has been suggested again and again, as you know, that if the Anarchists could be collected together and compelled to live on some island purchased and given to them by the government, and cut off from the rest of the world, it would be a good thing to do. If that were practicable it would serve more than one good purpose. It would not only rid society of its greatest disturbing elements, but it would convince those who do not believe in a hell that there is a hell, after all. A society of Anarchists would make hell on earth. If you would see a picture of an anarchist community turn to the last half of the first chapter of Paul's letter to the Romans. After calling attention to nameless sins, he says: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are

worthy of death, not only do the same, but have pleasure in them that do them."

Let us turn our faces from such horrible pictures as these, the legitimate fruits of rebellion against law and defiance of constituted authority, to consider for a moment the results of obedience to law and reverence for authority, both human and divine.

Government Essential to the Perfection of Human Life.—The Bible most plainly and positively teaches us that government in some form, for the preservation of order, for the good of humanity, for the promotion of righteousness, for the punishment of evil-doers and for the praise of them that do well, is ordained of God. It does not teach for each nation, or state, or community a particular form of government; it does not say whether any particular people shall be governed by an emperor, or a king, or a president; but it does say that the powers that be are ordained of God, and that those who resist the powers withstand the ordinance of God. Government, then, is not secular, but sacred; not human, but divine; and is not a terror to the good, but to the evil-doers. The very ones for whom law is intended and who make it necessary are the ones that chafe under and rebel against it. The three great divine institutions on earth are the family, the church and state. Each one of these institutions implies authority and is worthy of loyal obedi-

ence. And if obedience is not to become one of the lost arts, then let it be faithfully taught in the home. Wescott has well said: "The popular estimate of the family is an infallible criterion of the state of society. Heroes can not save a country where the idea of the family is disregarded, and strong battalions are of no avail against homes guarded by faith, and reverence, and love." Let the virtue of obedience be learned in the home. Let the citizen be a law-abiding citizen. This is the teaching of God's Word. As one has said: "It matters not half so much what kind of a vote you drop into the ballot box once a year, as what kind of a man you drop out of bed into the street every morning."

History is proof of the fact that government is essential to the protection of human society and the perfection of human life. The best men in any and all communities are law-abiding men. Men who respect the office of those who are in authority, if not the officers themselves. Men, too, who favor not violent, but reasonable and orderly methods of getting rid of rulers who do not govern for the good of society. The men who reach the highest perfection of character, other things being equal, are the men who respect and obey the laws of God and man, and who, like our Lord, are able to say, under all circumstances of life: "Nevertheless, not my will, but Thine, be done."

Not soon will this Nation forget—nor yet the whole world—the striking contrast between anarchism and Christianity, between a product of defiance to authority and a product of loyal citizenship, which took place in Buffalo in connection with the Pan-American. The black-hearted and red-handed assassin, the modern Judas Iscariot, whose name is not worthy to be mentioned, pressing his way through the crowd, and, under the pretense of friendliness, reaching forth his hand and firing the bullet—and McKinley, who had such reverence for law, said to the people, even when falling to the floor: "Don't hurt him; let the law take its course." What a lesson on reverence for law, on submission to authority, on love of God and home and native land did McKinley, our late Christian President, teach us during his last days. "Not our will, but His, be done."

BUDDHISM,

OR, THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD.

He was a burning and a shining light. *John* 5:35.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *John* 8:12.

BUDDHISM is generally recognized, not only as the most extensive, but as the best of all the ancient systems of religion. It is perhaps not too much to say that the teachings of Buddha stand nearest to, and at the same time the farthest from, the teachings of the Christ. With this ism are associated the hopes and aspirations and most sacred feelings of more than four hundred and seventy-five millions of people, nearly one-third of the human family. For twenty-four centuries it has prevailed through a large part of India, Ceylon, Siam and Burma, Thibet and Nepal, China and Japan.

Origin of Buddhism.—Buddhism arose out of the philosophical and ethical teachings of Siddhartha Gautama, the eldest son of the chief of the tribe of the Sakyas, an Aryan clan on the

banks of the Kohana, about fifty miles from the foot of the Himalaya Mountains. There are conflicting opinions in the east, and also among western scholars, as to the date of his birth. Mr. Edwin Arnold, who, in his famous poem, calls him "The Light of Asia," has fixed upon 620 B. C. as the date of his birth. Mr. Dharmapala, the representative of Buddhism, in his memorable address in the parliament of religions at the time of the World's Fair at Chicago, says that Siddhartha, the founder of Buddhism, was born 543 years before the advent of Christ. He further says: "The air was full of a coming spiritual struggle. Hundreds of the most scholarly young men of noble families were leaving their homes in quest of truth. It was a time of deep and many-sided intellectual movements, which extended from the circles of Brahmanical thinkers far into the people at large. And, in the words of Dr. Oldenberg: "When the dialectic of skepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

Not unfrequently do we find the legendary and miraculous gathering like a halo around the early history of religious leaders, until the sober truth runs the risk of being neglected for the glittering falsehood. Siddhartha Gautama has not escaped the fate which has befallen the founders of other

religions. The legends represent him, after thousands of preparatory births, deciding to leave the deities with whom he was associating and to be born once more into the world. "Yea, spake he, now I go to help the world, this last of many times, for birth and death end hence for me and those who learn my law. I will go down among the Sakyas." He is represented as choosing his parents, a certain king and queen of great dignity and piety. When the natal hour arrived, strange signs announced the advent. Nature altered her course to keep a shadow over his cradle, while the sages from afar came and worshiped him. One legend says: "At his birth, ten thousand worlds were filled with light, the blind received their sight, the deaf heard, the lame walked, the imprisoned were set free, the trees burst forth in blossom, the air was filled with sweet songs of birds, and even the fires of hell were for the time being extinguished."

Philosophy of Gautama.—But when the early story of his life is divested of the countless fables in which it has been decked, Gautama is presented to us simply as a man of gentle, ardent, pensive, philanthropic nature. Descended from a royal house, among one of the most cultured peoples of India, he was nurtured in the lap of luxury, with the prospect of unbroken happiness. At the age of nineteen he was married to his cousin Yasodhara, and afterwards confessed that,

during a previous life on the earth, he had met with and loved her, and that this affection would be eternal. He said: "Lo, as hid seed shoots after rainless years, so good and evil, pains and pleasures, hates and loves, and all dead deeds come forth again, bearing bright leaves or dark, sweet fruit or sour. Thus I was he, and she, Yasodhara. And while the wheel of birth and death turns round, that which hath been must be, between us two."

After his marriage he lived for a time at ease and with all that heart could desire in his father's palace. He finally, however, grew weary of the luxuries and displays of court life. He was allowed many privileges, and had gone out and seen much of the world. The scenes of poverty, distress and sin had made a profound impression on his mind. The ever-darkening pictures which he drew of human wretchedness had filled his heart with sadness bordering on despair. He had been accustomed to say: "Nothing is stable on earth, nothing is real. Life is like the spark produced by the friction of wood. It is lighted and it is extinguished; we know not whence it came and whither it goes. It is like the sound of a lyre, and the wise man asks in vain whence it came and whither it goes. There must be some supreme intelligence where we could find rest. If I attained to it, I could bring light to man; if I were free myself, I could deliver the world."

With this hope and being moved thereto by four visions, he abandoned all and sought the way by which he could save mankind.

Gautama's Visions.—Driving through the eastern gate of the city one day to one of his father's pleasure parks, he met an old man, broken in health. He said to his coachman: "Who is that man? His flesh and his blood are dried up, his muscles stick to his skin, his head is white, his teeth chatter, his body is wasted away. Is there something peculiar in his family, or is this the common lot of all created beings?" "Sir," replied the coachman, "that man is sinking under old age, suffering has destroyed his strength, and he is despised by his relations. He is without support and useless, and people have abandoned him like a dead tree in a forest. But this is not peculiar to his family. In every creature, youth is defeated by old age. This is the appointed end of all creatures." "Alas!" replied Gautama; "coachman, turn my chariot quickly. What have I to do with pleasure?" Driving through the southern gate on another occasion, he met a man suffering from illness, parched with fever, frightened at the very sight of himself and the approach of death. Having questioned his coachman and having received the answer he expected, he said: "Where is the wise man who could any longer think of joy or pleasure?" And he turned back to the city. Driving one day through the

western gate, he met a funeral procession, saw the dead body on the bier and friends round it crying, covering their heads with dust and striking their breasts. Gautama exclaimed: "O woe to youth, that must be destroyed by old age; woe to health, that must be destroyed by so many diseases! Woe to this life, where a man remains so short a time! Oh, if there were no old age, no disease, no death! Let us turn back from our pleasure trip," he said. "I must think how to accomplish deliverance." Driving through the northern gate on another occasion, he met a mendicant, who appeared calm and subdued, wearing with an air of dignity his religious vestment, and carrying an alms-bowl. "Who is this man?" asked Gautama. "Sir," replied the coachman, "this man has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee. Without passion, without envy, he walks about asking for alms." "This is good and well said," replied Gautama. "The life of a devotee has always been praised by the wise. It will be my life and the refuge of other creatures. It will lead us to a real life, to happiness and immortality."

The Great Renunciation.—Gautama Siddhartha was now at the age of thirty, standing face to face with the crisis of his life, "The great renunciation." It was hard for him to abandon his friends, his father's palace, his wife and child,

for whom he had great affection. But it must be done. The most pathetic incident in his life was that midnight experience when he went into the sleeping apartment of his wife and child, walked quietly round their bed again and again, "as if it were an altar," fearing to waken them, lest he might be persuaded to give up the purpose of his life. He kissed the sleeping ones farewell and went out to become a homeless wanderer. To the coachman,—

"Speak low," Siddhartha said, "and bring my horse;
For now the hour is come when I should quit
This golden prison, where my heart lives caged,
To find the truth; which henceforth I shall seek
For all men's sake, until the truth be found."

Having passed through the gate and having sent his coachman back, he sought the companionship of the priests of Brahmanism, learned their penances and torture. Soon, however, he discovered that Brahmanism was radically wrong. He then repaired to a quiet spot by the banks of a river, and for six years practiced the most severe fasting and profound meditation, going out, of course, occasionally with his alms-bowl, as all the hermits did. For years he was only an inquirer after that saving knowledge which should raise him above a world of wretchedness, disease and death. One day, under the shade of the bodhi tree, he devoted himself to re-

ligious meditation, passed through successive stages of ecstasy, and suddenly there burst upon his mind the knowledge of his previous births in different forms, the cause of re-birth, which is ignorance, the root of evil, and unsatisfied desires. Along with this knowledge there came the knowledge of the way to extinguish desires, by right thinking, right living, not by outward observances of forms and ceremonies. He thinks now he has reached perfect wisdom. He is emancipated and is "Buddha the Enlightened." Now he resolves to teach. For forty-five years he travels from place to place, makes disciples everywhere, lays down rules for them and works out his plan of salvation. In his first sermon he claimed that sorrow is in self; therefore, the way to get rid of sorrow is to get rid of self. He visited his wife, who became a disciple and the first Buddhist nun. He died at the age of eighty, after having preached 84,000 sermons, and after having worked out the ethical and moral system of the greatest of the heathen religions.

Teachings of Buddha.—Let us now consider a few of the characteristic doctrines of this marvelous ism. "Buddhism," says the author of its accepted catechism, "teaches goodness without a God, existence without a soul, immortality without life, happiness without a heaven, salvation without a Savior, redemption without a Redeemer, and worship without rites."

It is a dreamy pietism. The elemental principle of Buddhism is to escape from the misery of existence. The central doctrine, the goal of all its hopes, the end of all its struggles is "Nirvana." The great question with Buddha was how to get out of the misery of existence into Nirvana. He claimed that he had found the way and each man was to work out his own salvation, not by rites and ceremonies, not by sacrifices, but by self-mastery. He believed that the sensible forms around him ought not to exist, they had no right to be, and therefore, since they are, they must be evil. And the object was accordingly to liberate all sentient beings from their bondage. He taught that in order to be purified and fitted for Nirvana the soul must pass through an infinite succession of births, must exist in mortal forms, sometimes in other human beings, sometimes in animals, and in every state of existence be subject to sorrow, disease, misery, death. The final state of supreme blessedness, the end of a long and weary transmigration would be attained when one reached Nirvana.

But what is Nirvana? Literally it means "a blowing out," just as you would blow out a candle. The doctrine of nothingness, then, seems to be the issue and crown of being. The word Nirvana represents this final state, whatever it may be, and the passages in the Arnold poem which refer to it breathe a pantheistic spirit and lead one

to feel that absorption in the universal soul was the hope set by this great moralist before his disciples. What a gloomy religion it is. What a miserable conception of the supreme good, only rest, unthinking repose, a state of nonentity, absolute stillness, a dreamless rest. What a cheating reward for all the struggles in a succession of migrations for self-mastery.

But while the philosophy of Buddhism is the philosophy of despair in reference to the hereafter, we are constrained to acknowledge that it rose in some respects superior to all other heathen systems in the loftier tones of its morality. It was a practical, not a speculative philosophy, concerning itself not with God and the invisible, but with the charities and duties of the present life. Herein we find the secret of its mightiness, the key to its majestic progress in the whole of eastern Asia. Here are some of the ethical teachings of Buddha from the translations of Sanskrit scholars: "There is no fire like passion; there is no shark like hatred; there is no snare like folly."

"Hatred does not cease by hatred at any time; hatred ceases by love."

"He who lives looking for pleasure only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Mara (the tempter) will certainly overcome him, as the wind throws down a weak tree."

"The fool who knows his foolishness is wise so far. But a fool who thinks himself wise, he is called a fool indeed."

"If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."

"The wise who control their body, who control their tongue, who control their mind, are indeed well controlled."

Self-restraint and purity,
The knowledge of the noble truths,
The realization of Nirvana,
This is the greatest blessing.

Buddha taught his disciples to be kind to everything that lives, never to take the life of any living being, to be patient and forgiving, to avoid covetousness, and never to tire of self-reflection. His fundamental principles are purity of mind, chastity of life, truthfulness, temperance, sincerity, benevolence, unselfishness, love. Thus we see that while the true idea of God may be lost, a sense of moral obligation remains. As one has said: "Buddha was a missionary of ethics, an apostle of righteousness, a reformer of abuses, a tender and compassionate man. He did not know that there is a personal God, but he did know that peace and rest are the result of virtuous thoughts and actions." When we consider the age in which he lived and the exalted ethics

which he taught, and the unselfish spirit which he manifested, we must grant to him an exalted place among the moralists and reformers of the world. There is some reason, at least, for Mr. Arnold's title given to him, "The Light of Asia."

Christ, the Light of the World.—And yet what a miserable light is Buddha in comparison with the Christ. Neither he nor any of the sons of men, not even the apostles, are worthy to be compared with the Son of God. For they are to Him "As moonlight is to sunlight and as water is to wine." Gas light is very useful in its way, but it is a poor apology for the sun. It gives light in the midst of the street, but turn the corner and you are in deep shadows directly. Christ is not only a Teacher among the teachers, a Prophet among the prophets, a Leader among the leaders, but He is Divine, and hence speaks with authority. He came not as did Buddha, to learn, but to teach, not to disturb, but to settle. In Him is yea. Talk about the "Light of Asia." Look at India as it is to-day. India had that light, and here are some of the glimmerings of that wonderful light about which Arnold sings: No schools for women. No schools for children. To teach a woman is one of the five great sins. The highest honor that can be bestowed upon a wife is to be a slave to her husband. Her first privilege after serving him with his breakfast is to kiss his sacred feet. At night her highest honor is to

wash his feet and then drink the dirty water for purification. There are to-day 23,000,000 widows in India. Six million of these are children under ten years of age. Widows in India do not remarry. Only God knows the horrors of India widowhood. The stars look down on no blacker picture than the 140,000,000 women in India suffering under the blessings (?) of "The light of Asia." Buddhism as a religion is a failure. It has multiplied lazy fraternities and useless retreats. It is opposed to thrift and industry. Its priests are paupers, clothed in rags, begging from door to door. It produces drones, idlers and religious vagabonds. Talk not of the light of Asia, nor yet of the light of nature. They have the light of nature in China, Korea and India. But it brings no light to their darkened hearts; it hangs no star in the sky of their eternity; it flashes no ray through the gloom of their lives. The light of nature has brought to those lands, Ganges to drown, Juggernaut to crush, funeral pyre to strangle, idol furnaces to burn, swords to slay. The light of nature left Fiji to roll in fratricide, left Samoa to wallow in beastliness and Greenland to be butchered by cannibalism. There is only one great light, Christ, the Son of God. He throws light on sin, salvation, immortality. He speaks to us of a personal God, calls Him Father, His Father and ours. The star of Bethlehem is rising even on the night

of Asia. Some years ago two Congressmen in Washington used to meet every week to talk about the immortality of the soul. But they despised the Bible. They found no comfort. Their terms expired. They went home. Years afterward they met in Washington at the President's levee. One of them said: "John, any light?" "No light," was the answer. The other one said: "Henry, any light?" "No light," was the reply. They said nothing more. They parted to meet at the judgment. Are there any here to-night who have swung off from the Bible and Calvary? Oh, friend, let Christ put into your hands the torch of heaven. It will light you through the twilight of that last day, up that last mountain, down that last valley, across that last river. Throw open the door and let this light come in, and you will one day exclaim: Blessed light, glorious sunrise, eternal day, home at last, where they do not need the light of candle or sun, for the Lord God Himself is the light thereof.

MOHAMMEDANISM,

OR, THE CRESCENT AND THE CROSS.

Then said Jesus unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. *Matthew 26:52.*

MOHAMMEDANISM awakens in an inquiring mind a special interest and peculiar curiosity. How can we account for the fact that in so short a time the Arabian tribes, hitherto at war among themselves, were united in one faith, consolidated into one nation, brought into the light of history and wielded an almost irresistible force against the powerful nations of the world? Certainly the man who brought these things to pass was one of the remarkable men of history. He must have had the rare gift of natural empire. As we consider this subject we shall probably be able to agree with James Freeman Clark, who says: "To him more than to any other of whom history makes mention was given

"The monarch mind, the mystery of commanding
The birth-hour gift, the art Napoleon,
Of wielding, molding, gathering, welding, banding,
The hearts of thousands till they moved as one."

His Early Life.—Mohammed, the prophet, author of Islam and founder of the Arabian commonwealth, was born five hundred and seventy years after the advent of Christ. His parents belonged to the highest Arabian aristocracy. Early in life, however, he was left an orphan, without means of support. An uncle had compassion on him, took him to his home and cared for him during his youthful years. He was kindly treated, but shared the hardships of a large and very poor family. He herded sheep and gathered wild berries in the desert. Frequently he made long journeys with his uncle to distant fairs in Syria, where he probably became acquainted with the Holy Scriptures. This is about all we know of his youth. All else is legend, containing at most only fragments of truth.

In his twenty-fifth year, on the recommendation of his uncle, he entered the house and business of a wealthy widow, Khadija by name. By reason of his personal beauty, which was universally confessed to be remarkable, and by reason of his intelligence and good spirit, he won the heart of the young widow, and in due time she became his wife. This alliance made him second to none in the capital of Arabia.

Religious Meditations.—The next fifteen years of his life, from twenty-five to forty, were spent chiefly in religious meditation. Great thoughts began to take possession of his soul. He came to

believe that there was but one Supreme God, and that there could be no genuine morality without a sense of personal obligation to Him. His spirit began to burn with righteous indignation against the idolatry, the polytheism and gross immorality of his countrymen. These meditations led him at length to enter the field of reform. When first he told his countrymen the story of his solemn meditations, religious convictions and experiences, he was laughed to scorn. He succeeded poorly. They would not even admit the necessity of reform. Only his wife sympathized with and encouraged him. He dreamed dreams, saw visions and had revelations. Finally, at the mature age of forty, and in the fullness of his powers, he began to preach everywhere, "There is but one God, and Mohammed is His prophet." He fancied that he was the ambassador of this one God, as the Jewish prophets were; that he was even greater than they, inasmuch as his mission was to remove idolatry from his people and introduce among them a new religion. His relatives, all except his devoted wife, tried to dissuade him from what they considered a wild, fanatical career. Yet zealously he labored on for three years, preaching the doctrine of monotheism in the face of the polytheism of his countrymen. But with all his eloquence, and zeal, and evident sincerity, he succeeded in winning only thirteen converts in three years. His friends then

said to him, Why attack idols? Why destroy your popularity? Why make such a fool of yourself? Your countrymen are all against you. They are not in favor of reform. You are just wasting your time. Then exclaimed the prophet: "If the sun stood on my right hand and the moon on my left, ordering me to hold my peace, I would still declare, there is but one God." Although persecuted and ridiculed, he held steadily on his way. He was a man of indomitable will.

At length violent persecutions set in. He was regarded a lunatic, a demented and dangerous man, because he professed to believe in one personal God. The Arabian priests were fiercely set against him because he had laid hands on their gods. His uncle and faithful wife had died. The way seemed dark. Forty picked men had banded themselves together and had sworn to take his life. The question with him was, "What shall I do? Remain here at Mecca and die before my mission is scarcely begun? Or shall I betake myself to some other place?" He determined to seek a new country, to try a new field. He fled to Medina. Here he found some Jews and some nominal Christians. At Medina he was cordially welcomed, and soon found himself surrounded with enthusiastic followers. Here he built a mosque on the spot where his camel voluntarily knelt, which is to this day called the Mosque of Mohammed. His flight to Medina occurred in

the year 622 A. D., and is called the Hegira, from which time Moslem dates its origin.

At this time a great change took place in the life and teachings of Mohammed. During the years of his persecution at Mecca he did the work of a reformer, and is justly entitled to the name. He introduced a system of religion in those days superior to what previously existed. It was probably during these years that he wrote the Koran.

Mohammed's Doctrines.—The Koran was probably the weakest performance of his life. It has no historical value. A curious book, and yet a book which contains some things in common with Judaism and Christianity. It was during those early years that he taught such wholesome principles as these: "The worship of images is idolatry. Idolatry of all kinds is of supreme abhorrence." He taught chastity, charity, justice and forbearance. He taught that humility, benevolence and self-abnegation were some of the greatest virtues. He advised his disciples to cultivate the habit of returning good for evil, to restrain their passions, to bridle their tongues, to be submissive to God's will. He enjoined prayers, fastings and meditations as a means of grace. He advocated the necessity of rest on the seventh day. And all these doctrines he endeavored to enforce by moral suasion only. Up to the time of his flight to Medina there is no question

but that he did a great and good work, though he won but few followers. One could wish that he might have died before the hegira.

At the time of his first great success in Medina Satan seems to have possessed him. He became exceedingly wild and visionary. He made some of the most absurd claims known to history, and introduced the most intolerant religion. He claimed that he had been favored with new revelations and had enjoyed new and transcendent privileges. He had been carried to Jerusalem on a flying steed to visit all the prophets of God; had ascended into the seventh heaven and had held personal conversation with Gabriel. He now claimed that man could propitiate God and atone for his own sins by penitence and pilgrimages to the black stone and to Mecca. His revelations now adapted themselves to his needs, and on all occasions, even whenever he wanted to take an extra wife, inspiration came to his aid. He introduced polygamy, the vice of eastern nations from remote periods. He made compromises; he adapted his religious system to the depraved hearts of his countrymen. He inflamed the imaginations of the Arabians with visions of sensual joy. Every faithful follower should have four wives and as many female servants as he could support. A sensual paradise was pictured in glowing colors. It was believed that in paradise every faithful follower would have 80,-

ooo servants and seventy-two wives in addition to those that he had on earth.

Appealed to Passion.—But a worse thing than this, if possible, the prophet of Arabia did when he resorted to the sword; when he incited the martial passions of the wild, fierce and warlike Arabians in the propagation of his doctrines. From this time on Mohammed becomes a politician, the head of a party, contriving expedients for its success. Hitherto his only weapon was truth; now his weapon is force. Instead of convincing those who oppose him, he will compel them to submit by the terror of his power. Now his fortunes rise, but his character degenerates. The sword leads and the Koran follows. Goethe says of Mohammed: "What in his character is earthly increases and develops itself. The divine retires and is obscured. His doctrine becomes a means rather than an end; all kinds of practices are employed. Nor are horrors wanting."

Inflamed to the highest point, the Arabians entered the field as warlike missionaries, ready to extend the new religion to the ends of the earth. In his memorable manifesto Mohammed said: "Different prophets have been sent of God to illustrate His different attributes; Moses His providence, Solomon His wisdom, Christ His righteousness, but I, the last of the prophets, am sent with the sword. Let those who promulgate my faith enter into no arguments or discussions,

but slay all who refuse obedience. Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward, for the sword is the key of heaven. All who draw it in defense of the faith shall receive temporal and future blessings. Every drop of their blood, every peril, every hardship, will be registered on high as more meritorious than fasting and prayer. If they fall in battle their sins shall be washed away, and they shall be transported into paradise to revel in eternal pleasures."

What a monstrous doctrine this! And what were the results? To make a long story short, the Saracens, whose martial heroism had been thus inspired, sallied forth first against Mecca, the city that had persecuted and rejected the prophet, and then against one city after another, until within eleven years all Arabia lay at his feet. His appeal to conscience made not more than twenty converts in thirteen years. His appeal to the sword conquered a great nation in eleven years.

But this did not suffice. The holy war must be waged against other nations. The great powers of the world must fall before the onward march of the Saracens. Such was the ambition of Mohammed. But just before the expedition, equipped by himself, started on its invasion of Greece, death overtook him on June the 8th, 632,

in the sixty-second year of his age. Will the conquests planned by the great leader now come to a dead stop? By no means. Strange as it may seem, his influence after his death was even greater than it was before. The Califs continued the work with wild and fierce ambition, before whose generals the armies of the Greeks melted away. "The cross waned before the crescent." With unprecedented rapidity the cause of Mohammedanism spread northward and westward. Damascus, then Palestine, and finally all Syria yielded to the Califs. Jerusalem fell in 636. On the site of Solomon's Temple they built "the Dome of the Rock," the Mosque of Omar. But this does not suffice. Dr. John Lord, in his "Beacon Lights of History," says: "Nor did Saracenic conquests end until the Arabs of the desert had penetrated southward into India farther than had Alexander the Great, and westward until they had subdued the northern kingdom of Africa and carried their arms to the pillars of Hercules; yea, to the cities of the Goths, in Spain, and were only finally arrested in Europe by the heroism of Charles Martel. Such were the rapid conquests of the Saracens in Asia and Africa, under the stimulus of religious fanaticism, until they had reduced 36,000 cities, towns and castles and built 14,000 mosques."

In view of all this, Samuel Taylor Coleridge exclaimed :

Utter the song, O my soul ; the flight and return of Mohammed,
 Prophet and priest, who scattered abroad both evil and blessing,
 Huge wasteful empires founded, and hallowed by slow persecution,
 Soul-withering, but crushed the blasphemous rites of the Pagans.

Cold and Merciless.—Mohammed did turn the Arabians from idolatry, from polytheism to monotheism. But in doing so he introduced the most cruel system of religion the world has ever known. Mohammedanism is cold and merciless. It encourages pride and cruelty. It makes religion submissive to despotism. It degrades women. It makes men tyrants or slaves. It keeps back the nations that have embraced it. It retards civilization. The Turks, whose characteristic symbol is the crescent, are the most zealous of the Moslems. Their history is traced in blood. In every land and country they have distinguished themselves for hatred and oppression. Their triumphs are the triumphs of brute force. Mohammedanism was established by the sword and it seems destined to perish by the sword. Any religion that has to be defended and propagated by force of arms can not, in the very nature of things, stand forever. The whole fabric of

Mohammedanism, especially in its political relations, seems to be tottering and crumbling, and threatens some time to fall in ruins. It will be a blessing to humanity when that day comes. And yet this ism has at Cairo one of the largest universities in the world, where ten thousand students are gathered, preparing to go as missionaries of the Moslem faith. This university is nine hundred years old—older than Oxford. Furthermore, this ism has a following of about 200,000,000, and from all over Moslemdom once a year great caravans go to Mecca to visit the birthplace of their prophet.

How do we account for the unparalleled progress of Mohammedanism? In a word, its triumphs were due not to its lofty ideals, but to its harmony with the prevailing corruptions of the Arabians. So long as Mohammed preached truth and righteousness he had slow progress. But when he invoked demoralizing passions his cause went with leaps and bounds.

Why does not Christianity make more rapid progress? Because it is a religion which makes no compromises. It does not pander to the lustful passions of men. It cuts across the grain of human nature. Its founder said: "Put up thy sword." My truth is to be propagated not with carnal weapons. The spirit of the crescent is hatred. The spirit of the cross is love. The spirit of the crescent is revenge. The spirit of

the cross is forgiveness. Revenge said to Peter, Unsheathe thy sword against the enemies of Christ. Forgiveness said, Put up thy sword. Hatred said of the woman who had sinned, Stone her to death. She is not fit to live. Love said, Go and sin no more. The law put the thief on the cross. Love said, To-day shalt thou be with me in paradise. The crescent means cruelty. The cross means kindness. The crescent means selfishness. The cross means sacrifice. The crescent says surrender. The cross says trust. Nearly nineteen hundred years ago Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ." The church has caught the echo of that noble declaration and has set it to music, and we have been singing and shall continue to sing:

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
All the lights of sacred story
 Gather round its head sublime.

Bane and blessing, pain and pleasure,
 By the cross are sanctified;
Peace is there that knows no measure,
 Joys that through all time abide.

How grandly and gloriously does Calvary actualize the poet's vision, who says :

As some tall cliff that lifts its awful form
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

May it be our constant hope and prayer that
the cross may soon gain a peaceful, bloodless triumph over the crescent.

PESSIMISM, OR, THE MYSTERY OF SUFFERING.

Clouds and darkness are round about him; righteousness and judgment are the foundation of his throne.
Psalm 97:2.

Many there be that say, who will show us any good?
Psalm 4:6.

For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. 2 *Cor. 4:17-18.*

THE lives of human beings are like the waves that break upon the shore, one generation following swift upon the course of another, repeating the same evolutions and crumbling and vanishing in the same way. The story of life, with its shadows and sunshine, its victories and defeats, its joys and sorrows, is repeated over and over to each generation, and is fresh and new to it alone. Carlyle, in writing to Emerson, shortly after each had lost his mother, said: "You, too, have lost your dear old mother, who, like mine, stayed with you clear to the last. Alas,

alas, it is the oldest law of nature, and it comes on every one of us with a strong originality, as if it had never happened before." So closely connected with suffering is life, so impossible it is for us to escape from sorrow, that we feel the force of Shelley's words:

We look before and after
And pine for what is not,
E'en our sincerest laughter
With some pain is fraught,
Our sweetest songs are those
Which tell of saddest thought.

During all the centuries gone, humanity has been looking through its tears on the problem of suffering, and, with aching heart and weary brain, has been painfully seeking its solution.

A Pessimistic View of Life.—Many of our fellow-men have asked again and again, Why is it that there is so much of suffering and wretchedness in this life? And not finding satisfactory answers to these questions, they have come to entertain pessimistic views of life. They look on the dark side of every problem at the expense of the bright, and speak in the language of despondency. They see the ills of life, but not the good. They take their happiness as a matter of course, but bitterly complain of their miseries. The shortest night eclipses the longest day. One stormy day drowns the recollection of a dozen

clear ones. Even in the midst of their joys, they are like the man who could not really appreciate a charming, clear day because he regarded it a weather breeder. There were some in David's time and there are some in our time who say, "Who will show us any good?" To them it seems that this earth is full of the "habitations of cruelty," and that the world is going from bad to worse. Not only did the Englishman express his own feelings, but the feelings of many others, when he asked the question: "Is life worth the living?" An American wit has made answer: "That depends upon the liver." Life, after all, depends very largely on what one chooses to make it. If we want to, we can find reasons for complaining and despairing. Pessimism, as a system, seems to have begun in opposition to the optimistic theory advocated by Leibnitz. Some of the advocates of this irrational and paralyzing ism went so far as to say that "The Creator had, from a variety of possible worlds, chosen to make the worst one that could be made, and that, in fact, it is worse than none at all." Von Hartmann, although he could not take this radical view, was nevertheless an advocate of pessimism, and argued that it would have been better if the world could have been worse than it is, for if it had been only slightly more wretched, humanity before this would have taken its fate in its own hands, and by a supreme

act of annihilation would have put an end to the tragedy. He assumes that all existence is an evil, and that pleasure is negative, while pain is absolutely positive. But even this poor hope is called in question by Bahnsen, a pessimist more radical and thorough-going than Von Hartmann, who insists that as the human race, by annihilating itself, could hardly annihilate the power which originated all things, the world and existence must continue irrational and miserable throughout eternity. It is claimed that the evils of existence are just as great and as hopeless as they were centuries ago, and that any expectation of improvement in the condition of humanity is utterly baseless. Consequently, we are shut up to a reign of cruelty by a heartless ruler. There are some in every community who, while they do not accept these extreme views, nevertheless sympathize with the pessimistic estimate of life and view of death. Some who have perhaps never even heard of the name of the system have accepted its dreary expectations and dark consolations. Grief, trial, disappointment, the hardships of life have led some to wrong conclusions, that there is no good in the world, and even to question God's motives in permitting suffering and sorrow to come to the human family. They have asked: "Can life be a blessing? Is it not rather a curse? Would it not have been better never to

have been born?" "There is vastly more of pain than of pleasure," says the pessimist.

God Not to Blame.—But who is to blame for the misery of existence and the catastrophes of life? Certainly not our Heavenly Father, whose ways are ways of pleasantness and whose paths are paths of peace. David says: "Clouds and darkness are round about him; righteousness and justice are the foundation of His throne." The first of these phrases is a confession of ignorance; the second a profession of faith. There is much that we can never explain, but when we can not explain we can trust. If we can not fully explain such horrible events as have been happening of late, let us avoid saying foolish things about them. Was it a punishment sent by the Almighty God upon the hundreds who perished in Chicago's Iroquois Theater ten days ago because they were in a theater? Was it a punishment sent upon those young men, students of Purdue University, who lost their lives in that wreck at Indianapolis a few weeks ago because they were on their way to an innocent game of ball? To think so would be not only irrational but unkind. Hotels burn as well as theaters. Cyclones strike churches as well as saloons. Saints as well as sinners perish in railroad wrecks. Our Lord made it plain in His teachings that we must never interpret special misfortunes as evidence of God's displeasure. One whole book of the Bible, the

book of Job, is devoted to the refutation of the superstitious idea that calamities are signs of God's anger. Neither must we conclude that sin and suffering are equal in this life. The innocent suffer along with the guilty. Some of the best people on earth are among the greatest sufferers. Christ, the only absolutely pure and innocent One, suffered that humanity might be redeemed. Moses deliberately chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. Paul says: "If we suffer with Him we shall also reign with Him."

A Violation of Law Is the Cause of Suffering.
—But if God is not responsible for the misery and horrors of life, who is? Manifestly they are the consequences of the violations of law. Suffering is the result of sin, the penalty falling not always on the guilty party. The mystery of suffering then is the mystery of sin. Had there been no sin there would have been no death. Had there been no sin there would have been no sorrow. You can not fathom the mystery of suffering unless you can fathom the mystery of sin. Remove the selfishness, lawlessness, recklessness, negligence and inhumanity of man to man and you have cleared up the mystery of suffering. Humanity violates God's laws, spiritual laws and natural laws, causes catastrophes and makes itself miserable, and then talks about the mystery of suffering. The statement made by the great un-

believer Strauss is certainly true: "Order and law, reason and goodness are the soul of the cosmos." But man does violence to this order and law and suffers for it. Now see how this principle will work. There are certain laws regulating individual conduct for the good of the body as well as the soul. Those laws are violated and disease is contracted. There are laws for the good of society. Those laws are violated and families and communities suffer for it. It is the law of fire to burn. Man's reason tells him to keep out of the fire. He gets into the fire by violation of law on his part or the part of some one else and hence suffering ensues. It is the law of an electric wire to convey electricity so as to subserve the good of mankind. But if the law designed to regulate and utilize electricity is violated, then somebody may get hurt. The same principle will apply to the engine on the track and to the laws and regulations for public safety on trains or boats or in public buildings.

The spirit of lawlessness, my friends, is the cause of much of the suffering to-day in all the world.

But Why Should Accidents and Calamities Be Permitted?—But if there is an overruling Providence, why should such great calamities as have distinguished the year 1903 be permitted? You might just as well ask why did God permit sin, with all its paralyzing, blighting influence, to en-

ter this world? One thing we do know: Men are not machines, but free moral agents, and as such agents we are here dependent upon one another and dealing with the forces of nature. Think of the interdependence and solidarity in which we are placed in this mundane sphere. Our lives are linked together by a thousand ties of mutual obligation and responsibility. Pope, in his essay on man, has beautifully said:

Heaven forming each on other to depend
A master or a servant or a friend,
Bids each on other for assistance to call
Till one man's weakness grows the strength of all.

Are we not continually profiting by the good conduct of our fellow-men? Are not tens of thousands and hundreds of thousands of lives intrusted every day to the faithfulness of locomotive engineers? And is not the sacred, responsible trust pretty faithfully kept? Think of how many times our safety has been faithfully guarded in public assemblies and on train and boat. Our blessings we take as a matter of course. If our lives are so interdependent and so related that we are continually reaping the benefit of the faithful conduct of men, is it so mysterious, after all, that we reap also the results of the unfaithful conduct of men? Another thought worthy of consideration is this: Our marvelously increased use of the powerful forces of nature increases the

risk of life. A few years ago there were no railroad accidents because there were no railroads, no automobile accidents because there were no automobiles. Men should cultivate the art of carefulness along with their skill in using natural agents.

But Where Does an Overruling Providence Come In?—The question doubtless has suggested itself to your mind, Where does an overruling Providence come in, if there is such a thing? Is it not in connection with the adjustments or applications that are made of the afflictions or catastrophe, as the case may be? If we are true to Him, will not our Father in heaven sanctify our afflictions to our own good and the good of others? How often have we been enabled to see that great public calamities have been turned to good account? And in the case of the individual sufferer there comes in the law of compensation, which we, of course, can not always see. Sometimes we think God is destroying us when He is only developing us. Our disappointments may be God's appointments. Prof. Moulton says: "Suffering is the test of saintship." Job was put to a severe test and he came out pure gold. In the return to him of his family and his fortune there is a remarkable illustration of the law of compensation. This law applies to poverty. In the hardships of poverty the lessons of industry, sobriety, self-reliance and frugality are taught.

Poverty means struggle, and struggle means strength. Shakespeare and Walter Scott, Johnson and Poe and Henry George learned how to serve humanity through their own privations. This law of compensation is especially seen in the case of those who have suffered bodily ailments. It is simply marvelous how many men and women who have achieved great things have been tortured with physical distress. Paul had his thorn in the flesh. Beethoven and Sir Joshua Reynolds were deaf. Milton lost his natural eyesight, but it helped him to see the battle of the angels. The great Angelo had a broken nose. Pope was so crooked by disease he was called an interrogation point. Alfred the Great was afflicted with a disease that did not allow him an hour's rest. Helen Hunt Jackson, and Roebling, the architect of the Brooklyn bridge, were constant sufferers. Out of a long list of invalids, semi or confirmed, I would mention Homer, Virgil, Horace, Pascal, Dante, Cowper, Hawthorne, Carlyle, Bacon, Livingston and Ruskin. It almost seems that some bodily affliction is necessary for the development of man's best latent forces. As the purest gold comes out of the hottest furnace, the brightest characters, other things being equal, come out of suffering. What miraculous patience, what heroic trust, what heavenly tenderness do we often see as a result of suffering? What is true of individuals is true

of nations. The most powerful nations in the world to-day have come to their strength through great conflicts and tribulations. And so it ever is. Day out of night, spring out of winter, flowers out of frost, joy out of sorrow, fruitfulness out of pruning, Olivet out of Gethsemane, life out of death. There is an evolution of good wherever God's love to man finds a response in man's love for God. It is written: "All things work together for good to them that love God." God administers this law of good to all those who give to Him truest affection, and as He gave to Job twice as much as he had before, so out of all life's tribulations and personal sufferings, our reward will be doubled if we maintain an unfaltering faith in Him and are persistently obedient to His commands.

Things Are Not Running at Random.—Whatever view of the sufferings and calamities of life we may take, let us not permit ourselves to conclude that things are running at random in our Father's universe. The chariot of His providence does not run along uncertain lines nor upon broken wheels. The bosom of Divine Providence is the crucible in which there are no loose pulleys on which idle belts career, but in which things work together for the accomplishment of a purpose. The Rev. J. D. Steel, who has traveled much, tells us that "In the cathedral of Pisa is a wonderful dome, spacious, symmetrical, com-

posed of the choicest marble. It is a delight to stand beneath and gaze upon its beauty. Thus I stood," he says, "one sunny April day, when suddenly the air became instinct with music. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords, like the roll of a grand organ, and then dying away into soft, long-drawn, far-receding echoes, melting in the distance into silence. It was only my guide, who, lingering behind me a moment, had softly murmured a triple chord. But beneath that magic roof every sound resolved into a symphony. No discord can reach the summit of that dome and live. Every noise made in the building, the slamming of the seats, the tramping of the feet, all the murmur and bustle of the crowd, are caught up, softened, harmonized, blended and echoed back in music."

So it seems to me that over the lives of those who love and trust God hangs the dome of His providence. Standing as we do beneath it, no act in the divine administration toward us, no affliction, no grief, no loss which our Father sends or permits to come to us but will come back at last, softened and blended into harmony, with the overarching dome of His wisdom, mercy and power, until to our corrected sense it shall be the sweetest music of heaven.

OPTIMISM,

OR, THE BRIGHT SIDE OF LIFE AND DEATH.

For to me to live is Christ, and to die is gain. *Philippians* 1:21.

JOSEPH COOK once said: "Man's life consists of tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, pain, death, sod, God." In these decades of time there is unquestionably much of pain and anguish, cloud and shadow.

Sadness fills a large place in human life, and a much larger place in some lives than in others. Lord Houghton says:

Because the few with signal virtue crowned,
The heights and pinnacles of human mind,
Sadder and wearier than the rest are found,—
Wish not thy soul less wise or less refined.
True, that the clear delights that every day
Cheer and distract the pilgrim are not theirs;
True, that though free from passion's lawless way,
A loftier being brings severer cares;
Yet have they special pleasures—even mirth,—
By those undreamed of who have only trod

Life's valley smooth; and if the rolling earth
To their nice ear have many a painful tone,
They know man does not live by joy alone,
But by the presence of the power of God.

God's Presence Makes a Vast Difference.—If life consisted only of suffering and sorrow, we might well despair. But God's presence with us makes all the difference in the world. Without the presence of our Lord, how dark our lives would be in this world, how gloomy our prospects for the next! The presence and power of Jesus Christ, our Lord, has transfigured earth's gloomiest places and poured light into the darkest experiences through which humanity is called to pass. His words convert darkness into light, cloud into sunshine, fear into faith. To the first disciples the storms that had swept over the lake had often been things of terror; but after Christ calmed them, every storm seemed holy with His presence. The desert often seemed a strange, unfriendly region; but after He fed the multitude in the desert it was sacred with the memory of His pity. Mount Tabor had long looked stern; but the memory of Christ's unveiled glory transformed it into a temple. And so it ever is. Life seems so different since Christ came and acquainted Himself with our sorrows and griefs. Even death does not seem to be what it did before Christ died, nor is the grave a thing to be dreaded. It is not the way down to darkness, but the way out and up to the palace of our King.

Life is evermore the Lord of death. And that life which conquers all things is in Christ. The Christian, then, who has linked himself to God by faith through Christ, has no reason to be a pessimist. Above all others, he should take an optimistic view of life. Faith in God's presence and power has a tendency to make one bright, and cheerful, and hopeful. Faith, when it sees sin abounding, says: "Grace does much more abound." Faith looks beneath the surface and beyond the present. It fixes its gaze on the bright side of life. It says: *God is*. Hence the steps of humanity are upward, not downward, onward, not backward.

It does seem, even to a Christian sometimes, as if humanity were going to the bad. But faith helps one to consider the fact that there never were so many sounding-boards as to-day, never so many telegraphs to flash, never so many telephones to whisper, never so many printing presses to publish the sad story of sin and shame. And it is the dark side of human history that is more broadly published and that stands more often before public gaze. Sin is palpable, red-handed, loud-mouthed. It sounds a trumpet before it, while virtue goes quietly on its heaven-appointed mission. You can hear the loud thunder peals and the terrific tread of the cyclone, but not the gentle footfalls of the sun beams nor the quiet distillations of the dewy night. As the ele-

ments of nature that are of the greatest importance do their work in a quiet way, covering the earth in due season with a carpet of green, filling it with delicious fruits and beautiful flowers, causing the same water that whitens in the lily to blush in the rose, so the moral and spiritual forces in the kingdom of Christ perform their mission in a gentle way. They do not always attract the attention of the world, but nevertheless they are telling for the uplifting and ongoing of the human family. There are to-day many more sisters of charity in the world than those who bear the name or wear the apparel, the echoes of whose footfalls are not heard as they come and go on errands of merciful ministrations. Faith in God and humanity keeps one from becoming cynical and dyspeptic. It enables him to see the good in humanity and the ultimate triumphs of the Christian religion.

The Optimist Gets the Most Out of This Life.
—To say nothing of the hereafter, the optimist, the hopeful and cheerful person, gets the best and the most out of this present life. One of the late deans of our country was very fond of relating the following incident: "Two frogs, an optimist and a pessimist frog, had a conference one morning and decided to take a stroll in the country. In their peregrinations they came to a dairy. They found a jar of cream, into which they both fell. The pessimist frog struggled and swam,

and swam and struggled, but kept looking on the dark side of the situation, and finally gave up the ghost. The optimist frog struggled and swam, and swam and struggled, but kept up his courage; he was hopeful; he saw the bright side of the situation, while at the same time recognizing the fact that a struggle was on. And he kept up such an everlasting kicking that the cream was churned into butter and he sat upon it, and that was his salvation." It is a true illustration of life. We all have our trials, our conflicts, our special burdens to bear. And sometimes it may seem that everything is against us. But if we are brave-hearted and true, it will all come out right. There is a bright side to life. If we do not see it in our sorrows, we will see it afterwards.

One of our Christian poets, after having lost his wife and children, after he lost his property and health, and the way seemed dark, meditated upon what he had passed through, and then wrote these lines:

And afterward I saw in a robe of light
 That weaver in the sky;
 The angel's wings were not more bright,
 The stars grew pale it nigh.
 And wherever a tear had fallen down
 Sprang out a diamond rare,
 And jewels befitting a monarch's crown
 Were the footprints left by care.

And wherever had swept the tear of a sigh
Was left a rich perfume,
And with light from the fountain of bliss in the sky,
Shone the labor of sorrow and gloom.

All comes well to those who trust in and wait upon the Lord.

The Bright Side of Death.—Not only is there a bright side to this life, but there is a bright side to death. Paul says: "For to me to live is Christ, and to die is gain." That is to say, living I shall live Christ, I shall think as He thought, do as He did. That makes life bright and hopeful here. Then, when death comes, I shall be the gainer. It is not hard for a Christian to die. It is a thousand times harder to live. As one has said: "To die is to be a man. To live is only to try to be one. To live is to see God through a glass darkly. To die is to see Him face to face. To live is to be in the ore; to die is to be smelted and come out pure gold. To live is to be in January and December; to die is to bask in the eternal sunlight, close by the fountain of life."

Death to a Christian is a process as simple as the swinging of a door on its hinges to let one in from the cold winter blasts to the enjoyment of the warm and beautiful parlor, where all are bright, and cheerful, and comfortable. John says: "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but

we know that when He shall appear we shall be like Him ; for we shall see Him as He is."

We can not imagine the future, much less comprehend it. Here, for instance, are two eggs, the egg of a crocodile and the egg of an eagle. The most acute science can not discern any difference between the germs of those eggs, a difference that indicates that those germs will develop into beings, the one of which will wallow in the mud and the other will soar aloft in the air. The future of those beings is locked up in the germs. It has not yet appeared what they shall be. When Lyman Beecher was born, some good women, as they looked upon the little two-and-a-half pounder, said: "What a pity it is that the child did not die." It had not yet appeared what was locked up in that little form. John says, "It hath not yet appeared what we, as children of God, shall be." Enough, however, is said to assure us that there is an eternally bright side to death.

Not until the morning of the third day did it dawn upon the disciples what their Lord was and was to do. On the day of His crucifixion they stood, dazed, bewildered, disappointed. They saw their Master die before His hand had touched His crown. But wait and see what God will do. The lines of Lowell are certainly true of Him :

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

They saw the bright side of death after his resurrection, and that He was mightier in death than ever He had been in life. And so it is with good men and true. John the Baptist, with his head in a charger, "the ghastly trophy of murderous hate," was mightier than when he wore it on his shoulders. Paul, beheaded at Rome, has a more commanding pulpit than he had at Mars Hill. Augustine is more august to-day than when he moved among men. Lincoln has a wider fame and Grant a grander pedestal than they had during life. Webster, being dead, still lives in his immortal words: "Let us have no such motto as liberty first and union afterwards; but liberty and union, now and forever, one and inseparable." Men die but principles live. Luther is dead, but the reformation goes on. Knox and Henderson are dead, but Scotland still retains a Sabbath and an open Bible. Bunyan is dead, but his bright spirit still walks the earth in Pilgrim's Progress. Baxter is dead, but souls are still quickened by the Saints' Rest and the Call to the Unconverted. Cowper is dead, but the golden apples are still as fresh as when newly

gathered in the silver basket of the Olney hymns. Out of death comes life, out of defeat comes victory. Christ must be crucified in order to be crowned. We, too, must be conquered by Calvary in order to conquer through Calvary and gain the victory over the world and over the last enemy, which is death.

The Last Enemy Conquered.—It is the ambition of the great ones of earth to do something that will distinguish them in history; and some things they can do and have done. Peter the Great dug those immense ditches in Russia. William, Prince of Orange, stood on the edge of old Holland and said: "Let us level the dykes. Give Holland back to the ocean, that she may be free." Cromwell humiliated all Spain and the Duke of Savoy. The Edwards, the Henrys and others have done some things to distinguish themselves in history. But at last they have stood like others before the king of terrors, dazed, bewildered and then silent. But Christ met this king of terrors in his own citadel. For thirty-six hours the king of terrors was victor. But at last his scepter was broken, his empire vacated, his crown plucked from his brow. This victory over the last enemy has flooded the world with brightness, has forever distinguished our Lord as the Savior of humanity, and has given us reason to take the most hopeful view of life and death.

If we sing no funeral songs when we prepare our flower beds and sow the seed in spring-time, because we know that out of the defeat and death of the sown seed life and beauty will come forth, why should we sorrow at the graves of our loved ones? We know there is a bright side to death; that there is a more glorious life beyond. A little Christian boy, scorched with fever and near death's door, said: "Papa, hold me up." The father took him in his arms and held him up. "Higher, papa, higher;" he held him higher. "Higher yet, papa, higher." Then the father held him in his hands just as high as he could reach. "Higher yet," said the boy. And then his spirit took its flight, and the father lowered the lifeless body to the couch. That Christian boy saw the bright side of death on his way to heaven.

One who lights his candle at the Cross of Christ, who worships at His pierced feet, who gets His conception of life, will not only have light on his path while here, whether in joy or sorrow, pleasure or pain, prosperity or adversity, but will see light on the distant shores of eternity. When passing through the shades of life or death, he will be able to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Our Lord, who has never failed nor been discouraged, and who will persevere until "the

isles wait for His law," has assured us that He will never leave us nor forsake us. In His presence and power, life, with its magnificent endowments and splendid possibilities and rich provisions of grace, is grand and glorious. Life itself, linked to Christ, is heaven's best gift to man and man's largest opportunity. If this sacred trust is wisely used in time, it will be abundantly crowned in eternity.

UNIVERSALISM,

OR, A DANGEROUS PRESUMPTION.

And we know that the judgment of God is according to truth. To them that by patience in well-doing, seek for glory and honor and incorruption,—eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness,—shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil. *Romans 2:2, 7, 8 and 9, R. V.*

He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous let him do righteousness still; and he that is holy let him be made holy still. *Revelation 22:11, R. V.*

GOD is infinite love. He sends no one to hell. He delights not in the death of any. He "willeth that all men should be saved, and come to the knowledge of the truth," I Tim. 2:4. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to

our God, for He will abundantly pardon," Isaiah 55:7. Christ, who is the perfect embodiment of mercy, the repository of grace, the expression of the Father's will, says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls," Matthew 11:28-30. From the beginning to the end of the Bible the inspired writers ring the changes on the goodness and mercy of God, who is willing and able to save unto the uttermost. Man is a free moral agent. He determines his own destiny. He can choose or refuse eternal life. Even Paul said: "I was not disobedient to the heavenly vision;" an intimation, this, that he might have resisted. If any intelligent, responsible human being, either from Christian or heathen lands, wakes up in eternity and finds himself in hell, it will not be God's fault. I can not believe that any one goes to hell by an arbitrary act of God, any more than I can believe that He forces men into the kingdom of Christ. There is a real sense in which men make their own hell and their own heaven.

Heaven and Hell Are States and Conditions of Being.—Many there are who have erroneous conceptions of heaven and hell. They seem to think that heaven is simply a place where one escapes the punishments and torments of hell. But they

are both states and conditions of being. Heaven is a state or condition of holiness. Hell is a state or condition of unholiness; heaven of cleanness, hell of uncleanness; heaven of righteousness, hell of unrighteousness; heaven of love, hell of hate. John, the beloved of Christ, writes these words concerning heaven, the home of the holy: "There shall in no wise enter into it anything that defileth, nor worketh abomination, nor maketh a lie, but they which are written in the Lamb's book of life." The writer of the letter to the Hebrews informs us that "the general assembly and church of the first-born, which are written in heaven," is composed of "the spirits of just men made perfect." The Apostle Peter speaks of "an inheritance incorruptible and undefiled." Hell is described in the Scriptures as a state or condition, just the opposite of heaven,—the abode of Satan and his angels. Now, think for a moment of putting wicked mortals in the next world on a par and in the same place with Mary, the mother of our Lord; Herod playing with innocent children; Guiteau and Garfield walking arm in arm; Catherine de Medici and Miss Willard singing the same songs; dissolute Byron, drunken Payne, profligate Henry the Eighth, that devil incarnate, the red-handed Nero—all in heaven with John and Paul, the apostles, Moody the evangelist, Bliss the sweet singer, Carey the missionary, and Spurgeon, the mighty man of God. Carnal hu-

man nature must be changed; the natural human heart, which is "deceitful above all things and desperately wicked," must be cleansed before one can pass into heaven, the home of absolute purity. Christ said, even to a moral man: "Except a man be born again, he can not see the kingdom of God." Even if a man with an unclean heart should be admitted to the society of the redeemed and purified in heaven, he would not feel at home; he would be ill at ease, and as certainly as there is a law of gravitation he would go to his own place, which he made for himself while here on earth.

All Mankind Are on Probation in This World for Their Moral Character and Eternal Destiny.—It has been said: "Every man's mind is the book in which is recorded all the thoughts, words and deeds of his whole life." These things determine the quality of his soul and his future existence. The nature of one's ruling love writes the sentence of life or death, salvation or condemnation. This ruling passion of the soul is being formed while here. This probation, this test of character, is not limited to those who live in Christian lands and have known of the personal Christ. For four thousand years the world did not know him as the Savior of humanity. And yet, as Dr. Robinson has expressed it: "The eternal Word whispered in the souls of men before it spoke articulately aloud in the incarna-

tion. It was a divine thought before it became a divine expression." Christ, in one way or another, has always been in the world. He was the inspiration of Abraham and the companion of Moses. He was Shilo to Jacob on his deathbed. He was Job's daysman, Isaiah's Messiah and Malachi's covenant angel. The apostle says of Israel: "For they drank of that Spiritual Rock that followed them, and that Rock was Christ." Thousands upon thousands of souls were doubtless saved through Christ under the old dispensation. Some there were who "died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth." In other words, they embraced the light that they had and obeyed God. Speaking of Christ, Paul says: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:25.

Are the heathen nations on trial, too? They certainly are. God is neither a limited nor an exhausted Deity. He has ways of giving to every intelligent, responsible human being a fair trial for the formation of his character and the determining of his destiny that we know not of. In our limited knowledge we are incompetent judges of what constitutes a fair chance for eternal life.

The Scriptures are not silent, however, as touching this point. It is written: "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Romans 1:20. Again it is written: "For when Gentiles, which have no law, do by nature the things of the law, these, having no law, are a law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts, one with another, accusing or else excusing them." Romans 2:14-15. Does not this passage teach us that heathen nations are on trial under the light of nature and conscience? And that, if they live up to the light they have, they will be accepted of God? But how many of them do live up to the light they have from nature and conscience? That some do, we have evidence in the New Testament. "Then Peter opened his mouth and said: Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34-35.

The Broader Conception of Salvation.—Then some one who wants to shirk responsibility says: Why should we send the Gospel to the heathen? Let me ask, in turn, Why should God have sent His Son, Jesus Christ, to us? Was He under

any obligation thus to manifest His love for us and bestow upon us His grace? The light that Christians have through Christ is supplemental to the light of nature and of conscience. It is wholly of grace. And if men come under condemnation for not living up to the light of nature and of conscience, how much greater will be the condemnation of those who, knowing the will of God by the revelation of Christ, do it not? History is proof of the fact that human nature sorely needed this manifestation of grace through our Lord. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3-4. Strange, is it not, that the human heart is so sinful that it requires the Cross of Calvary to make it penitent? The riches of God's grace, His goodness and mercy are to the end that we may be led to repentance and to eternal life. Now, this additional light has come to us, and through us it is to be given to the heathen. No matter what our Lord's judgments may be concerning the heathen, it is our business to obey marching orders, "Go ye, therefore, and teach all nations." Christ knew His business when He gave that command. Even devout Cornelius, who was a worshiper of God, needed to be taught

the way more perfectly. In a two-fold sense, then, Christians are on trial. We are under obligation to give the Gospel of Christ to the heathen. Let us not ask the question, Are the heathen living up to the light they have? but, Are we living up to the light that we have? Furthermore, let us get the broader conception of salvation. Salvation means not simply saved from the consequences of sin, but from sin, out of sin itself. It means saved from a lower to the higher life. It means salvation now, in this world, unto the best there is for us while here. We all know that the Christian religion is not only a superior religion, but that it is the religion that all the world needs and should have in solving the problems of this probationary life. All mankind are on trial for the determining of character and destiny, and none more so than those whose privilege it is to live in Christian lands.

Death Works No Change in Character.—We have said that character is formed in this probationary state. Death will work no change in character. Death has to do only with the physical life. Bodies, not spirits, die. Change of place does not change character or conscience. A bad man in the United States does not become a good man simply by going to Canada. If men love sin in this world, they will love sin in the world to come. If they love God in time they will love Him in eternity. If they hate God in time, they

will hate Him in eternity. If they rebel against God in time, they will rebel against Him in eternity. This is plainly taught by our text: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still." If a man dies in unrighteousness and unholiness, he will wake up in eternity in the same condition, and go on sinning, only becoming more sinful and rebellious. Punishment then, of whatever nature it may be, will be inflicted not simply because of the sins of this life, but because of continuous sinning. It is at this point that our Universalist friends make a grave mistake. They frequently speak of God as being too merciful and kind to punish a human being eternally for the sins committed in this short space of time. God does not send men into a state or condition of punishment at all. Men send themselves into that state or condition, and not only so, continue in sin, and hence continue to suffer the retribution of sin. "The wages of sin is death." And continuous sin means continuous death.

Some Passages of Scripture that Universalists Use in Support of Their Position.—Let us look for a moment at some passages of Scripture used by those who believe that all mankind will be saved, if not in time, then in eternity. In Matthew 12:32 it is written: "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that

which is to come." It is claimed that this passage teaches by way of implication that other sins than those against the Holy Spirit may be forgiven in the next world. But a thoughtful, sober look at this text will convince one, I think, that the writer uses a rhetorical method only to strengthen the first negative; to emphasize the impossibility of pardon for blasphemy against the Holy Spirit. In the parallel passage in Mark 3:29 we read simply: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." The thought seems to be that there is a sin against the Holy Spirit for which there is no forgiveness in this life, though the one who commits it may live for years afterwards.

Another passage frequently used is this: "For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22. This passage Paul uses in connection with the resurrection of the dead. All rise from the dead. But even if applied in a spiritual sense, it fails to support their claim. *In being*, is the essential thing. We all by nature were potentially in Adam. But we are not by nature in Christ. We come into Christ, into the Christ-life, by repentance, faith and obedience. All who are in Christ by repentance, faith and obedience shall be made alive. Perhaps the strongest passage used by our Universalist friends in support of a second probation

is this: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit; in which He also went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing," I Peter 3:18-20. It is claimed that Christ, during the time between the crucifixion and resurrection, a period of about thirty-six hours, went in person to the abode of lost spirits who had refused to hear Noah, and offered to them the terms of the Gospel for acceptance. Is such a position tenable? The reasoning from this passage in favor of a probation after death is utterly fallacious. Those whose spirits were in prison—their final place of abode—at the time Peter wrote this letter, were preached to in the days of Noah, while they were yet living. The passage simply says that Christ was quickened by the Spirit, in which He also went. Went when? Centuries before, and preached unto the antediluvians. If Christ did go in person and preach to these lost spirits, there is not a word written anywhere that His preaching had any saving effect upon them. On the day of His crucifixion Christ said to the penitent thief: "Today shalt thou be with me in paradise." That promise was not very comforting if

Christ's mission on that day was to the realm of lost spirits.

Some Passages that Must Be Explained Away if All Mankind Are To Be Saved.—Let us look at a few passages on the other side of this solemn question that must be explained away if all men are to be saved. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matthew 7:21-23.

"Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41.

"For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he hath done, whether it be good or bad." II Cor. 5:10.

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fear-

ful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of Grace?" Heb. 10:26-29.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." II Thess. 1:7-9. Also the parable of the rich man and Lazarus.

A Dangerous Presumption.—In view of what is written in God's Word, is it not dangerous to presume on His goodness and mercy and try to make ourselves believe that, after all, He will save all mankind? That, if all are not saved in time, they will have another opportunity in eternity, and will repent and be saved? We can not presume to say what God would do for a lost spirit in eternity if he repented of sin. But is it likely that one would repent? Is it not dangerous in the extreme to hover around some vague passages of Scripture that seem to suggest a pos-

sibility of another chance, when we are so earnestly exhorted to make our calling and election sure? "We insure our houses, not because it is probable they will burn, but because it is possible they may be consumed by fire." If there is some question about the train leaving the station at half past seven or eight, and we want to make a trip to some other city, we make sure to be at the station at 7:30. Why risk so much on eternal interests? There is a magnificent chance for us all now to be saved, and if we despise that chance, it seems to me, we have no right to expect another.

INDIFFERENTISM,
OR, CRIMINAL NEGLECT.

How shall we escape, if we neglect so great salvation?
Hebrews 2:3.

INDIFFERENTISM is probably the most universal of all the isms thus far considered. And, if not the worst, it is one of the worst. Better be a follower of Zoroaster and worship the sun than to be stoically indifferent. The atheist declares out and out there is no God, no hereafter, no reality in religion. We can understand the man who says, "I have examined all the evidence and have come to the conclusion that the Bible is a fable, that Christianity is nothing but a romance, that a judgment-day is the vision of a baseless dream." We know where to find such a man. I pity him from the depths of my soul. I feel sorry for such a man. But I wonder if it is not more of an insult to God, to be absolutely indifferent to all religious considerations, than for one honestly to declare his unbelief! It was a remarkable law of Solon, that any person, who, in the commotions of the republic, remained neutral, or an indifferent spectator of the contending parties, should be condemned to

perpetual banishment. Paul says: "Prove all things; hold fast that which is good." But the indifferent person proves nothing and holds fast to nothing. John says: "Test the spirits whether they are of God." But the indifferent person seems not to care whether there are any spirits, or to know whether there is a God and a blessed immortality. It seems almost impossible that a rational person should be indifferent to the means of obtaining knowledge on religious questions and indifferent to endless happiness. And yet there are many in every community who do not know where they stand religiously, and worse than this, they do not care to know.

A Living Question.—Now I want to ask this congregation a question. It is a question that has been on my mind for years. It is a question that has given me much concern. It is a question that I have never been able to answer; nor have I found any man yet who is able to answer it. I do not believe that you can answer it. And yet I can not refrain from asking it. The question is this: "How shall we escape, if we neglect so great salvation?" How can we hope to escape condemnation and the consequences of sin, if we are, and continue to be, indifferent to the provisions made for our escape? It is not an uncommon thing to hear men talking about living questions, the questions of the day. But here is one of the most seriously important questions that

can engage the thought of man; a question as old as the Christian era, which is still a living question and shall be to the end of time. It is a question that has startled rulers on their thrones; that has stirred the slumbering conscience of millions upon millions who have risen out of death in sin, into a real and blessed life of death to sin. How can any intelligent being remain indifferent to this greatest of all questions; the question of escape from sin and its consequences? It is written: "If the Word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will." Again it is written: "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the spirit of grace?" It is a serious question, my friends, that we are dealing with to-night, and that we must deal with in this life.

A Great Salvation.—And what makes this

question a serious one is the fact that a great salvation from sin has been wrought out for us, not through the blood of animals, as under the old covenant, but through the blood of Christ. It is a great salvation for many reasons. It is great because of the surpassing love that conceived it; great because of the wisdom that superintended it; great because of the condescending grace that carried it into execution; great because of its length and breadth, its height and depth, reaching to the lowest depths of depravity and up to the loftiest heights of heaven. We might spend all our time tonight on this one point. Suffice it to say, that of all God's works, a full and free redemption through His Son, Jesus Christ, is the greatest. That Cross on Calvary,—magnet of the moral universe, altar of the world's atonement,—cost our Father more than all creation besides. As Doctor Guthrie has beautifully said: "With the earth its emerald floor, its roof the sapphire firmament, the sun and stars its pendant lamps, its incense a thousand fragrant odors, its music of many sounds and instruments, the song of groves, the murmur of the streams, the voice of winged winds, the pealing thunder and the everlasting roar of ocean—nature's is a glorious temple. Yet that is a nobler temple, which, with blood-redeemed saints for its living stones, and God and the Lamb for its uncreated lights, stands aloft on the Rock of Ages—the admiration of

angels and the glory of the universe." Is it any ordinary thing to treat the blood of the covenant with indifference?

Criminal Neglect.—Is it not, in fact, criminal to be indifferent to, or to neglect such a salvation as is prepared for us in Christ, on the condition of repentance and faith and obedience? The emphasis in our text is placed on the word neglect. How many accidents, how many great and horrible calamities that have come in the range of our knowledge, have resulted from neglect on the part of some one? During the terrible fire in the Ring Theater at Vienna, a large crowd, striving to reach one of the exits saw a sideway marked, "Emergency door, in case of fire." This was just what they needed. They turned aside from the main passages, and rushed to use this special way. But the bolts could not be drawn, the locks could not be turned, and the hinges were choked with rust; because the door had never been used, it could not now be suddenly put into requisition when urgently needed. A heap of dead soon lay before that gate. But we need not go so far in space or time for an illustration of criminal neglect. That awful catastrophe in the Iroquois Theater in Chicago, a few weeks ago, is still fresh in our memories. Some loved ones to this people, some who were at one time connected with our Sunday school, some who were side by side with some of you in busi-

ness a short time ago, lost their lives in that awful fire. If the testimony already taken is to be relied upon, it was the result of gross neglect. And what is extremely exasperating to those who lost loved ones in that fire, is that some of the responsible parties on the witness-stand seem to be cruelly indifferent to many of the questions put to them. *Neglect, neglect, neglect*: Oh, how many have been the disasters of neglect! How deep the sorrow! How far-reaching the consequences! Do you remember the loss of the vessel called the Central America? She was in a bad state, had sprung a leak and was going down. She hoisted a signal of distress. Another ship came close to her, the captain of which asked through the trumpet, "What is the matter?" "We are in bad repair and are going down; lie by till morning," was the answer. But the captain of the rescue ship said, "Let me take your passengers on board now." "Lie by till morning," was the answer that came back; "it will soon be day and we can get along till then." Once again the captain of the rescue vessel cried, "You had better let me take your passengers on board now." "Lie by till morning," sounded through the trumpet, "our vessel is leaking only slightly and we do not wish to disturb our sleeping passengers until daylight." In one hour and thirty minutes the lights went out, no sound was heard, the vessel had gone down with her passen-

gers to the bottom of the ocean. How many to-day are answering the call of the Spirit, "Lie by till morning? Wait until I am ready. Do not disturb me in my sin." But the warning voice is heard, saying "Seek ye the Lord while he may be found, call upon him while he is near. Today if you hear his voice harden not your heart." One does not need to commit great crimes in order to lose his soul. All he needs to do is, simply neglect to do what he should do. A man who is in business does not need to commit forgery or robbery in order to ruin himself in the business world; he has only to neglect his business and ruin will come. There is no need that a man in a skiff amid Niagara's rapids should row toward the cataract. Resting on his oars is quite enough. Men today, in this Christian land, are under condemnation, not simply because they have sinned and are sinning, but because of their failure to accept Christ. Indifferentism, or neglect, will probably be the cause of the loss of more lives than any other one thing.

Taking Risks in Sin.—Men are constantly taking risks in sin. We are told that the great clock of St. Paul's at the noon hour can not be heard in the roar and rush of business, except by those who are close by it. But when the work of the day is over, and silence reigns in London, then it may be heard for miles around. That is just like the conscience of the unrepentant man. Ab-

sorbed in the things of this life, he hears not the warnings of conscience, as well as of the Word. But when the rush of life is over and he stands in the silence of the judgment-day, then he will hear. We read in ancient history that "Archias, a Grecian chief magistrate, was so unpopular, that his people conspired to take his life. The day arrived for the execution of the conspiracy. Archias was crazed with wine, when a friend came from Athens and hastened to put in his hands what afterward proved to be circumstantial evidence of the whole conspiracy. The messenger said to him, 'The person who writes you these letters urges you to read them immediately; they contain serious information.' Archias replied, 'Serious affairs tomorrow,' and continued his revel. That night in the midst of his mirth, the conspirators rushed into his palace, and murdered him and his associates." In spiritual affairs, how many times has this mistake been repeated. Faith in tomorrow instead of faith in Christ is Satan's nurse for man's perdition. Business today, pleasure today, frivolity today, serious things tomorrow. A young woman in the house of God, one Sunday night, after listening to the faithful preaching of the gospel, and an earnest appeal to the unconverted to give their hearts to God for cleansing and service, laughed at what the minister said and wrote a few words on the fly leaf of her hymnal and closed it. In six

months thereafter she was seriously ill. Everything was done that could be done to save her life. A council of physicians was called and it was decided that she could not recover. She said: "Send for the minister." When he came to her bedside she apologized for her conduct in church that night and said, "I wrote four little words in my hymnal on account of which I feel I have lost my life." She said: "Don't talk to me now. It is too late. My only request is that you do not open my hymnal until I shall have passed away." Soon the spirit took its flight. With trembling hand and aching heart the minister opened the hymnal and read what she had written. And these were the words: "I'll run the risk." Oh, when will sinners come to realize the folly of taking risks in sin?

The Critical Moment.—There is, I believe, a critical moment in each one's life. That moment with some of you may be now.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side.

At the critical moment of that night, in the year 1741, when Count Lessoch went to conduct the Princess Elizabeth of Russia to the palace to assert her right to the vacant throne, he found her irresolute, and refusing to go; upon which he

drew forth two pictures which he had caused to be prepared for the purpose and placed them before her. In the one she was herself under the torture and the count on a scaffold; in the other she beheld herself ascending the throne amid the applause of her people. The count said: "It is a critical moment. It is for you to decide your destiny. Make choice as to what it shall be." She chose the throne, and on the morrow she was ruler of all the Russians. The Holy Spirit, the Divine Artist, has drawn for us in the Word of God, two pictures, two characters, two great events. It is for us to choose whether we will serve with Christ and ultimately reign with Him, or treat this momentous matter with indifference and go down in despair, deprived of untold joys and ineffable bliss.

A Lost Opportunity.—It is the opportunity of our lives to make this choice, to determine our own destiny. At any moment we are in danger of losing this privilege of choice. We read that, "in the palace at Versailles, as if by the irony of fate, is a famous statue of Napoleon in exile. His noble brow is lowered in thought, his mouth is compressed, his chin is resting upon his breast, and his grand eye gazes into space as if fixed on some distant scene. There is something inexpressibly sad in that strong, pale face. It is said that the sculptor represented Napoleon at St. Helena, just before his death. He is looking back

upon the field of Waterloo, and thinking how its fatal issue was the result of three hours' delay. Those three short hours seem ever to write on the walls of his memory: 'the summer is ended, the harvest is past.' Years rolled on, but the memory of that neglected opportunity follows the great emperor through his life, and haunts him through midnight hours in his sea-girt home." Will not many others have an experience similar to this on the distant shores of eternity? After the battles of life have all passed, after centuries have rolled away, memory still lives. Tacitus once exclaimed: "O fearful power of memory, that can give life back again, though only on its bier, life that ran through the years as through a sieve runs water, leaving nothing." Only memory, reminding one of the precious times when golden opportunities were within easy reach, of the joys of heaven then so near, now so far; only a sigh as bitter as despairing love, fills the solitude; but it reaches no ear, it touches no sympathy, it awakens no response. Such is the vengeance of outraged love, of indifference to holy things, of neglected opportunities. O Christ, Son of the Living God, Embodiment of Love, Infinite Compassion, Omnipotent Power, save us from such a destiny as this and Thine shall be the glory forever.

CONSERVATISM,
OR, BACK TO OUR BIBLES.

Lord, to whom shall we go? Thou hast the words of eternal life. *John* 6:68.

Thy word is a lamp unto my feet and a light unto my path. The opening of Thy words giveth light. *Psalms* 119:105 and 130, R. V.

IT is not my purpose in this closing discourse on Isms, to waste your time and mine by considering the claims of "Higher Criticism"; though I have been asked by some to do so. Suffice it to say that the Church has no reason to fear the results of the criticisms of the Bible. And so long as the sixty or seventy "Higher Critics" are not agreed among themselves, and in fact no one of them holding the same views that he did a few years ago, thus making it easier for us to believe that in each individual case there are two "higher critics," than to believe there were two Isaiahs—so long as this is so, we had better leave the subject alone. The late Doctor A. J. F. Behrends, of Brooklyn, made a thoughtful examination of the criticisms of the Bible, and shortly before his death published a book entitled "The Old Testament Under Fire." Among other things he said this of the higher critics: "The

swords have broken at the hilt, and the lances have snapped in the hands of those who have hurled them. The Scriptures are coming out of the smoke and fury of the battle without a scar, and without the smell of fire upon their garments." In another connection, he says of the Bible: "It is represented as the fixed and immovable center of Divine truth, forever settled in heaven. It provides the basis of an infallible certainty; just as the sun, by its invisible but constant and efficient energy, secures the stability of the planetary system. Such a basis there must be somewhere, if our religious convictions and hopes are to be anything more than the creations of individual and diseased fancy." Let us then come to our subject, in the conviction that the prophets and apostles knew more about the will of God and the Scriptures they wrote than the critics "who are on a still hunt for Elohist, and Jahvist, and Redactor." David, under the inspiration of the Holy Spirit, said: "The statutes of the Lord are right." Right as to authenticity; right as to history; right in ethics; right in doctrine. John, who knew the mind of his Master, said: "Thy Word is truth." Paul, a scholar among scholars, says: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good

work." But, you say, these are simply declarations. How are we to know that the Bible is the product of the Infinite Mind?

The Bible Is Its Own Living Witness that It Came from God.—The Word of the Lord is not left to the mercy of our defenses. It does not need to be propped up with human arguments. It stands in the brightness of its own quenchless life. It breathes with the breath of the Holy Spirit. And what the breath of God has inspired, the breath of man can not blow out. It moves forward from beginning to end with a sincerity of purpose, with a devoutness of spirit, with a majestic mission, with a unity amid diversity which compels the conviction that it came from God. There is no other such book in the world. Like the sun, it shines with ancient and unborrowed ray. When we take into consideration the fact that the Bible was written by about forty men, whose lives covered a period of probably sixteen hundred years; when we think of its character, so grand in its revelations and so loving in its spirit; so sublime in its imagery, yet so plain and practical in its precepts; shining as it does in the zenith of our modern civilization, studied, loved and revered by the best people in the world, translated into more than 240 languages, circulated more widely than any hundred other books,—it is its own witness that it is the product of an Infinite and Superintending Mind.

Our faith in it can not be a delusion, for we walk in its light and warmth as in that of the noonday sun.

The Prophets and Apostles Disclaim Originality.—For weak, sinful men, unaided by divine wisdom to have written such a book, so full of rebukes for their sins, abounding with such high ideals and sparkling with supreme wisdom, would have been more of a miracle than for God to clothe himself in human form and speak to humanity out of His own being. The writers of this book uniformly disclaim originality. One of the prophets says: "The Spirit of the Lord spake by me and His Word was in my tongue." Peter says: "The prophecy came not in old time, by the will of man, but holy men of God spake as they were moved by the Holy Spirit." Paul says: "I certify you, that the Gospel which was preached of me was not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Were these men dishonest? Were they impostors? If so, why did not the people in their day, or in the century following, prove that they were? The Christian fathers who immediately succeeded the apostles, refer to them as men who were divinely inspired. Clement of Rome says: "Give diligent heed to the scriptures, the true sayings of the Holy Spirit." Justin Martyr says: "I think not that the words which you hear the prophet

speaking are uttered by himself ; being filled with the Spirit, they are from the Divine Logos which moves him." Origen says: "The Sacred Books breathe the fulness of the spirit. There is nothing in the law or in the gospels which did not descend from the Divine Majesty." Such statements might be multiplied, showing that the leading thinkers and choicest spirits in the early days of Christianity felt that the apostles were what they claimed to be, the servants of God, who wrote as the Spirit moved them, and that such inspiration ceased with the last book of the New Testament, and that no man was to add to or take from the things written in this book of infallible authority.

The Literary Character of the Bible.—When we take into consideration the scholarship of the men who wrote the Bible, its literary character is proof that it has God for its author. Where in the realm of literature can you find anything more grand than expressions like these: "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of his feet." "He bowed the heavens also and came down, and darkness was under his feet." And again: "He looketh on the earth and it trembleth ; he toucheth the hills and they smoke ; who hath measured the waters in the hollow of his hand and meted out the heaven with a span ; and comprehended the dust of the earth in a balance, and weighed the

mountains in scales." While meditating deeply on the nature of God, David wrote these lines: "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee." One of the minor prophets wrote these lines: "Holy, holy, holy is the Lord God of hosts; the whole earth is full of His glory. Thou art of purer eyes than to behold evil, and canst not look on iniquity." Concerning the judgment, John the Revelator writes: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works." Where did the prophets and apostles get such conceptions of the Deity, clothed with such elegant language, if they were not inspired? Sir William Jones, the greatest Orientalist of the eighteenth century, says: "I have carefully and regularly perused the Holy Scriptures,

and am of opinion that the volume, independent of its divine origin, contains more sublimity, purer morality and finer strains of eloquence, than can be collected from all other books, in whatever language they are written." Sir Walter Scott says: "Within this ample volume lies the mystery of mysteries. Happy they of human race, to whom their God has given grace, to read, to fear, to hope, to pray, to lift the latch, to force the way; and better had they ne'er been born, that read to doubt, or read to scorn."

The Fulfillment of Prophecy.—The fulfillment of prophecy is another most convincing evidence that the Bible is of divine origin. It is a book that deals with the future with as much exactness as with the present. It as easily foretells the future as it explains the past. It has predicted great events hundreds of years before they came to pass. Many of these prophecies have been literally fulfilled and the others certainly will be. Take for instance the prophecy concerning Babylon, 700 years before Christ. Isaiah said: "Babylon, the glory of kingdoms, the beauty of the Chaldea's excellency, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited, neither shall it be dwelt in from generation to generation. Neither shall the Arab pitch his tent there, but the wild beasts of the land shall cry in their desolate houses and the dragons in their pleasant palaces." That prophecy has been

literally fulfilled. For centuries Babylon has been the scene of desolation and ruin. Take the prophecy concerning Tyre. Although a great and prosperous business center, Ezekiel predicted with minute exactness its coming desolation. "Thus saith the Lord God, Behold I am against thee, O Tyrus, and I will call many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God, and it shall become the spoil of nations. I will bring upon Tyrus Nebuchadnezzar, king of Babylon. They shall break down thy walls and destroy thy pleasant houses; thou shalt be built no more." What is the result? Tyre has been completely destroyed and never rebuilt. Many more predictions might be cited which have been exactly fulfilled. Could man unaided thus foresee things to come? What man in the United States today can predict with absolute certainty who will be president of this republic in 1920? Yea, who can foretell with certainty who will be president in 1905? We can guess; but the prophets could tell with certainty, because they spake as they were moved by the spirit of God.

The Adaptability of the Bible.—Another re-

markable feature about this book is that it fits the human heart and mind. Unlike other books that grow old and die, the Bible, though written centuries ago, is as fresh and new as if written yesterday, with the ink scarcely dry on its pages. It is adapted to the deeper necessities of humanity in every age and condition of life. It has the same adaptation to the soul that the atmosphere has to the lungs. It is to this world, moving under the eclipse of sin, its rescue and light. Many have said, as did David centuries ago: "Thy Word is a lamp to my feet and a light unto my path. The opening of Thy Word giveth light." The Bible is the plain man's pathway to heaven. In it he finds peace for his conscience, comfort for his sorrow, a rock for his faith and weapons for his warfare. Doctor George C. Lorimer has said: "There is no position we occupy, no relationship we sustain, no serious issue we have to meet, concerning which we may not, if we will, obtain the fullest information; neither is there any honest doubt springing from a troubled conscience, that has not its antidote in the affluent provisions of divine grace. If you would know how to approach and honor your Creator; if you would realize the claims of Christ upon your faith and love; if you would learn how to fulfill your obligations as parent, child, citizen or friend, and if you would understand how to live and die triumphantly, you have but to con-

sult the Sacred Volume whose pages glow with simplest wisdom and with safest counsels." There is no power of the human personality, whether of intellect, sensibility or will, to which the Bible does not appeal. Man is a spiritual being, and he must have communion with God who is a spirit. As the seashell ever carries with it the rhythm of the ocean waves in which it was born, so man in the midst of his deep depravity carries in his heart a perpetual sigh for God. His very misery is a cry for mercy, his blindness the prayer: "Lord that I might receive my sight." All human devisings fail to meet these longings of the soul. But we turn to the Bible, the grand old book that has been for so long a time sending forth streams of living water for the healing of the nations, and we find a balm for the soul, a remedy that cures the wounded spirit. To men who are bewildered without a clue to guide them in the dreary labyrinth of sin, Christ says: "I am the way, the truth and the life;" and to the ten thousand wants that lift up their voices and send their cry to the heavens he responds: "Whosoever eateth of the bread that I shall give him shall never hunger." And we are surrounded by a multitude of witnesses who have tasted and seen and know that the Bible does what it claims to do. Consequently the wisdom of the Bible is justified of her children. There is a self-evidencing power in the believer's

heart that the world knows nothing about. The believer knows by experience that when he touched the covenant promise of God, the fire of the Holy Spirit kindled upon the altar of his heart, and holy impulses permeated his very being. Such a man may have no other argument, but this is enough for him. Of the witness of logic and antiquity and history and prophecy he may know but little. He may never have read the writings of a Paley, or the analogies of a Butler. But he knows that the Bible has spoken to him as no other book has done, that it fits his case, that it has led him to repentance and faith and salvation from sin; and this after all is the strongest argument that any man can produce in support of the claims of the Word of God.

Furthermore, we must think of man as a child of sorrow and in his sorrow he must have consolation. All the world over, the refuge of men in times of affliction and sorrow is their religion. Where can we go for comfort, when sickness comes, when the grave covers our dead, and we wander aimlessly in the broken household? I must have comfort or I shall die. It is then that the Bible is peculiarly adapted to our wants. It teaches us to say, "God is our refuge and strength, a very present help in trouble." It says: "As thy days, so shall thy strength be." It says: "I will bind up the broken and the contrite heart." It says: "As I live, ye also shall live."

It says: "Our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." And the soul responds: "Blessed be the God and Father of our Lord Jesus Christ, and the God of all comfort, who comforteth us in all our tribulations." O blessed book of consolation! Thou hast comforted many a stricken father and weeping Rachel. Thou hast alleviated many a heartache and many a tear. Thou hast converted cloud into sunshine, and sorrow into joy. Do you tell me that such a book, so admirably adapted to the wants of the human mind and heart, is not the product of an Infinite Mind which alone could anticipate these wants and provide the antidote for them? Do you undertake to overthrow this book in which my penitent heart has buried its sorrows and found its pardon? It can not be done. The Bible is a book that has come to stay and live in the hearts of its devotees. You might just as well undertake to turn back the tide of time, or to put your hand on the sun to cause it to cease to shine, as to overthrow the Bible. As one has fittingly said: "The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book I ever read or read about. Every little while somebody starts up and upsets this book; but it is like upsetting a solid cube of granite. It is just as big one way as the other. And when you have upset

it, it is right side up still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet and runs faster than ever through the world."

The Influence of the Bible Easily Traced.—How true it is that the Bible amid all the fiery criticisms of men has run and is yet running through the world. And not only so. Its influence on individual, domestic and national progress, in knowledge, virtue and freedom, can easily be traced. It is a book that lifts. The beneficent results which it has achieved and the type of character it has produced, are convincing evidences that it has God for its author and salvation for its end. It has largely determined the course of history and of civilization. Lecky, in his history of European morals, says: "The Bible has carried morality to the sublimest point attained or attainable by humanity." Do not the facts in the case bear him out in this statement? When we compare the moral and intellectual atmosphere of nations blessed with Bible influences with heathen nations, the contrast is as startling as that between a green oasis with living fountains and lofty trees and blushing roses, and a barren desert of sand and stone. Look for a moment at the morality and manhood of the world as it is today. There are five nations in the world that can fairly be called first-class powers. There are in the world, we will say, sixteen hundred

millions of people. Of these about eleven hundred million are heathen and Mohammedans. Among all these heathen and Mohammedans, there is not a single nation that can be called a first-class power. Progressive Japan is rapidly coming to be a power among the nations; but the Christian religion is contributing mightily to her progress. There are at present about three hundred million Greek and Roman Catholics. Of these three hundred million, there are two nations that may be called first-class powers, Russia for the Greek Catholics and France for the Roman Catholics. Three hundred million Catholics then have a manhood that exhibits a greater power among the nations than eleven hundred million heathen and Mohammedans. Leaving out of the consideration the Jews, scattered through the nations of the world, there are today about one hundred and fifty million Protestants. Of these one hundred and fifty million Protestants there are three first-class powers, England, the United States, and Germany. These are the three great Bible-reading nations of the world, with the largest percentage of regenerated citizenship. That which is born of God overcomes the world. From these three nations,—Bible-reading nations,—come about seventy-five per cent. of all the discoveries in the arts and sciences, and ninety per cent. of the world's moral progress, while along these lines the world

is getting nothing from heathen and Moham-medan nations. Has the Bible anything to do with the progress of civilization? When a Pagan asked Queen Victoria the secret of England's national greatness, she handed him a Bible and said: "That is the secret of the greatness of England." In the centennial letter, which the President of the United States addressed to the Sunday schools of America, he said: "To the influence of the Bible we are indebted for all the progress made in civilization." A Brahman said to a missionary: "What is it that makes the Bible have such power over the lives of those who embrace it? Our vedas have no such power." Another Brahman asked: "What is it that makes this Bible give such nerve and courage to those who embrace it; that produces such changes in their lives? In all our religious books there is nothing to compare with the Bible for purity, holiness, love and motives of action." Is there not something significant in these concessions? Has not the Bible always made the nations better, not worse? Has it not been the most potent factor in the upbuilding and ongoing of humanity? In China today, we are informed, the scholars are studying the Bible, because they feel that we have a superior civilization and that the Bible is the secret of this superiority. What is the logical conclusion of these facts? Either that the Bible is what it claims to be, a God-inspired

and not a man-made book, or else a system of the most glaring falsehoods has done more for the elevation of the race, for the promotion of virtue and happiness, individual, domestic and national, than any system of truth ever has done or could do. Christendom is accounted for only by Christianity, and Christianity has accomplished too much to have been an institution of human authority.

The Best Thought of the World is on the Side of the Christian Religion.—Not only does humanity attain its best under the influence of the Bible but the best thought of the world is on the side of the Christian religion. The great thinkers in the great nations believe in God, and Christ and immortality. The great statesmen, the great poets, the great artists, the great educators, the great reformers, as well as the great preachers, believe in God and the Bible. Doctor P. S. Henson once said: "There is one man whose name shines so resplendent, and whose form towers so colossal, that no American or Englishman, with any pretensions to intelligence, will undertake to charge him with littleness or narrowness or want of thorough knowledge of the burning questions of our times. He was not only a statesman of magnificently massive proportions, but a scholar of the broadest scope and ripest culture. If it be said that he was not a specialist, we have only to say that he could have swallowed a whole

menagerie of Lilliputian specialists and never have known that he had had a meal. The name is that of William E. Gladstone, whose feet were unshaken amid the wild surges of modern unbelief." His work entitled, "The Impregnable Rock of Scripture," shows where he stood religiously. He was only one of the great thinkers who not only believed in the Bible but worshiped at the feet of Christ. They came to the Bible for their inspiration and best endeavors. When Milton would become a poet, soaring in the high regions of his fancy, he must go to the Bible for his loftiest theme. The music of Silva's brook, that flowed fast by the oracle of God, lends its charm to his lofty verse. When Raphael would become an artist, the greatest perhaps the world has ever known, he must ascend the holy mount, stand in supernal glory and gaze on the transfiguration. The noblest strains in Cowper's Task draw their inspiration and part of their imagery from the prophecies of Isaiah. Wordsworth's Ode on Immortality never could have been written but for Paul's 15th of 1st Corinthians and 8th of Romans. Shakespeare's conception of woman, of a Desdemona, of an Ophelia, would have been impossible perhaps had not his great brain been permeated with a Bible idea. In fact, it would be no more foolish for a man to write a treatise on astronomy and leave out the sun, than for a man to leave the Bible out of his education. The

pure white light of intellect is impossible except it kindle its torch at the Cross of Calvary. The man who does not believe in and obey the Word of God, who does not believe in missions, home and foreign, who is not doing his part in sending the glad tidings to the ends of the earth, is out of harmony with the best thought of the world and out of tune with the Infinite.

Then, amid the clashings of human thought, the various isms advocated by men, the fiery criticisms through which the word of God has passed and is passing—let us maintain an *unfaltering faith* in the *Bible*, in which for centuries the woe of earth has found its comfort and the despair of earth its hope; the book which has struck the shackles from slaves and redeemed mankind from bondage; the book which has contributed so much to the advancement of civilization; the book in whose cheering promises men and women have gone to martyrdom as heroes and heroines; the book from whose pages, all radiant with the light of heaven, look forth, “glorious with majestic sweetness and tender with ineffable love,” the faces of God our Father and Jesus Christ our Savior and Lord.

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